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UNITED BIBLE SOCIETIES

BULLETIN

SECOND QUARTER - - 1961

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Editorial

WITH THREE ARTICLES ON TYPOGRAPHY, this issue of the *Bulletin* introduces a subject which has so far never been handled in the pages of this periodical. Yet the choice of type, the design of the page, the lay-out of the text, are all very important aspects of that basic activity of a Bible Society : the production of a Book that will lend itself to easy reading.

The three articles we publish here on the subject are by no means intended to give an exhaustive treatment of the subject. First we miss the voice of the Society which has probably gathered more experience than any others in this field, the British and Foreign Bible Society. A convergence of unfortunate circumstances

has prevented them from contributing the comments we had expected from that quarter. Second, we have deliberately left out of our purview the production of Scriptures in non-Roman characters. This affected not only languages belonging to ancient non-European cultures which use non-Roman scripts; it also meant that any treatment of that issue which is a very live one in Germany, of the use of Gothic or of a bastard script (the latter a combination of, or a compromise between, Gothic and Roman) has been omitted. Third, we have not felt we could at this stage ask any Roman Catholic publisher of the Scriptures to contribute an article, though we are fully aware not only of the quality of Roman Catholic Scripture production today, but also of their imaginative approach to the problem.

As they now stand, however, the three articles on typography which follow suffice to convey to the reader an idea of the importance of the subject and of its complexity. The first article gives us the reaction of an outsider looking at the production of the Bible Societies. The Netherlands Bible Society was wise to invite such an expert to comment on these problems at a meeting of its board. And we are glad to be able to benefit from such an initiative. One of the aspects of this concern in the N.B.S. can be seen in the magnificent Bible illustrated by Mart Kempers which they recently published and to which we referred in our last *Bulletin* (No. 45 p. 38-39) and which Mr. Krijger designed. (See also illustrated supplement to this issue).

The second article describes the main considerations which guided the Privilegierte Wurtt. Bibelanstalt (Stuttgart Bible Society) in designing their new Pulpit Bible. That Society has, in recent years, been obliged for a number of reasons to reset several of its editions. The Nazi period, then the war, had prevented them for a number of years from moving with the times in Germany. The old Gothic character is now rapidly losing ground in the commercial press, as in the schools. Was the Bible to appear antiquated, just by its sheer appearance? Many of our readers have had the opportunity to see, or have heard of, the most attractive Scripture editions produced in East Germany. We rejoice in following the efforts of the P.W.B., the leading Scripture producing agency in West Germany, to achieve a typographical lay-out of the Bible which brings it up to date with contemporary book production.

Finally, Dr. Nida opens a few windows on the problems which face Bible Societies which print for the mission field, and in foreign languages. Who but the specialist would have thought that so many obstacles and intricacies had to be overcome before a book could be produced which would match up in visual readability to the efforts of the translator to make it as fully integrated in the idiom of the reader as possible? Such insights into some of the problems the Bible Societies have to solve help us not only to look at their editions with a different eye, but to sympathise more fully with those engaged in the less spectacular, though no less important, task of the material production of the Book.

Bible typography is to be the theme of a forthcoming consultation of Bible Society experts and of specialists in typography. The articles contained in this issue offer a first contribution on the subject. The reader will not be surprised if—perhaps before ten years have passed!—he finds further reference to typography in later issues of the *Bulletin*.

O.B.

Some thoughts on Bible designing

Henk Krijger

THE NETHERLANDS BIBLE SOCIETY has a series of standard formats for its Bibles, each with rather an impressive name such as Dessendiaan, Galjard, Nonpareil and Micro, in addition to which there are also a couple of intermediate sizes. (By format I mean the combination of height, width and thickness.) These fixed formats are becoming more fixed than ever because the Bible Society supplies publishers with the printed sheets for their more expensive editions; for this reason the wishes of the publisher, existing stocks of paper and printed sheets, and the taste of the public (or their imagined taste) all play a part in determining the formats. I suppose there must be a number of different formats: one for the coat pocket, another to fit the trouser pocket, one for the lady's large handbag or for her small handbag according to changing fashions, one to put on the pulpit lectern and one for the consistory, for the elders' pew, for school desks and for bedside tables in hotels.

No, there is not much new one can say about formats that is ever likely to be realised in practice. You simply cannot now do as you would if the Bible were being designed for the very first time. For any considerations about format (and, indeed pretty well all other aspects of the book's design) are inevitably accompanied by traditional ideas, commercial wishes, prejudices and the feeling of treading upon holy ground, as well as by a few sound considerations resulting from experience.

But if I am to say anything, purely theoretically, about the format of the Bible as a book, then I would suggest that there is not the slightest reason to choose different proportions for the Bible from those of an ordinary book. This does not take into consideration the sizes in which Bible paper is normally available, but leaving that factor on one side for a moment, I would say that, whatever the size, the proportions (width to height) of normal crown (about 15.5cm. by 24cm. = 6.2″by 9.6″) seem to me attractive and suitable. Perhaps these proportions are just a little too narrow for printing a Bible in two columns. I imagine that the need for the greatest possible reduction in thickness has led to the extra width in relation to the height of most existing editions; it is obvious that if you want to get the maximum amount of text on the page you carefully search for the limits of what is aesthetically permissible. This leads to proportions that are not entirely justified; usually the book is too wide, and that comes from clinging to a page with double columns. I will revert to this later on.

Lay-out

The lay-out which seems ideal to me is that of the "ordinary reading book". I would therefore give preference to a Bible in which the lines run across the full width of the page. The Bible is not a dictionary, lexicon or encyclopaedia and therefore, in my opinion, one is not entitled, in the interests of space, to use

space-saving devices which jeopardize legibility and falsify the character of the book. Dictionaries or lexicons have no character, or rather their character is that of a reference book, not of a book to be read consecutively. The characteristics of a dictionary—closely printed, overcrowded pages, of which one usually reads no more than 5-10 lines—may not be transferred to the Bible. The Bible is a reading book; words and sentences should be enabled to have their impact on the reader. He must be able to immerse himself in a Psalm or an argument. I am convinced that the text of the Bible, with its special character, does not have sufficient room and air to achieve its full effect when set in two columns. I believe that many people leave the Bible alone because the greyish, crowded pages, the endless monotonous sequence of closely-printed columns* repel them. Their unconscious reaction is: oh, well, one will never become familiar with this book, one can never be sure where to find the various parts, or certain stories and books. It is hard enough to find the beginning of a book of the Bible, let alone to find a particular passage quickly (for instance from Job, Proverbs or one of the Prophets). No, surely one never becomes really at home in this book; I will leave it alone.

In my design of the new family Bible of the Netherlands Bible Society, the division into two columns has been retained, but each section has been divided equally over the two columns, so that the whole width of the page is broken at intervals by the horizontal divisions between the sections. This is a compromise. I believe that by adopting this method, I did away with the characteristic dictionary-like greyness and the solidity of the traditional two-column division and yet met the demands of those who, in order to save space, advocate the two-column setting. If one takes the point of view that the two-column setting may only be considered seriously on grounds of space economy, one will be quite surprised to hear of the additional motives that will be brought forward against the setting aside of the tyranny of the two-column system: legibility will suffer, reference will become more difficult, and a whole series of objections to detail will be thrown in, none of which, of course, weighs against the improved general result of the new division. All the objectionable details and even the major defects of the traditional division are forgotten ; people have become used to them and cannot even recognise them any more. And since any innovation (especially in the case of what is regarded as the "hallowed" typography like that of the Bible) is viewed as something modern and revolutionary, as an attack on the old trusted standards, as disrespectful meddling which is quite unbecoming in relation to the Bible etc., people will find sufficient good in the old division to stigmatise the new division as an error. This is the reaction I come across even now on the part of some people whom I tell about this work. Notwithstanding all this, however, I think that the new design marks an important step in the right direction.

Type

In addition to this factor of divison of the text and of the length and interspacing of lines, legibility can be improved by the correct choice of type. The

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*It should be pointed out that in the Dutch New Version, as in the Revised Standard Version, the text is printed in paragraphs instead of in verses which, of course, accentuates the monotonous appearance. The text is, however, further divided into sections, of varying length, each with its own heading.

choice of the type letter is not merely a question of type face or size. It is chiefly a question of having a proper evaluation of the text and of its own particular nature.

Viewing the matter in this light, the choice of a Bible type leads immediately to a conflict as regards the strong variation in the character of the different books of the Bible; there is prose and poetry, epic and chronicle matter, argument and treatise, letter and visionary information, which, although they all form part of the total unity of the Bible, differ sufficently among themselves to render the choice of type difficult.

Let me give one striking example. Not long ago an English New Testament of last century came into my hands. Perhaps it was an American edition. This New Testament was set in a pretentiously refined, though ugly, type with pointed affected dashes. A type like Egmont or Locarno or Fairfield, which remind one of the poetry selections which embellished the knick-knacks of Victorian boudoirs, of motto albums and collections of quotations. It was remarkable to discover that in this Testament the Sermon on the Mount, the Parables and I Corinthians 13 were quite readable without any irritation, but that the letters of Paul, the Passion and the Revelation were simply unintelligible, because the meaning of this reading material would not penetrate, did not come forth from the lines. There the letter annoyed one in every word by its pretentious proportions of heavy and slender, the affected dashes and a general attitude of prudish, superficial "good form and manners".

This shows that a type should be chosen for the Bible which bears as neutral a character as possible. Just as the reader of the Bible forgets himself in his reading, the type too should be lost from thought; it should attract no attention at all to itself. I find it difficult to express this idea in words; it is easier to say what the type should not be or do when used in the Bible.

All letters which are in any way pretentious or of a conspicuous nature are unsuitable. I think that of all the types that exist, only a few can be regarded as entirely suitable for Bible printing. I for one would think twice before setting a Bible in Garamond. I would sooner think of Baskerville, even if this, too, is not ideal. I pass over Gravure, Cochin, Bodoni, Bembo, Caslon, Lutetia, Spectrum, Romulus, Zilverdistel, De Roos Romein and the other types of De Roos. (I have nothing against these types apart from their unsuitability for the Bible.) Many German types, too, such as the recent Palatino of Zapf, appear to me quite unsuitable for Bible printing. Plantin (Monotype) did not turn out at all badly and Times New Roman, although not quite ideal, is nevertheless fairly good for this purpose. Columbia (L.A. Intertype) would perhaps seem even better. In general I would say that a letter, in order to be suitable for Bible printing, ought to have some weight besides a certain neutrality of shape. Slender, light letters I find undesirable for the Bible, so I object for instance to Lutetia, Romulus, Spectrum, which moreover, in my opinion, were supposedly designed to provide an unpretentious letter, and nothing more, but in fact embody a shrewdly concealed pretentiousness, and that makes them unattractive for our purpose.

Apart from neutrality and a certain boldness, a letter to be used in Bible printing should not, in my view, be too narrow. Of course this is unprofitable in terms of space, but it is agreeable to the reader. There are a few old-fashioned

newspaper types such as Ideal, Ionic, Excelsior, which would be really very suitable if they were not so plainly out of date. However, they are entirely neutral, have some boldness and give something of a broad impression. Of these three characteristics, Times has the first two of these features completely and the third to some extent.

As well as the choice of type, the choice of letter size (point) is important. Nevertheless one cannot say: the bigger the size, the better the legibility, and: the smaller the size the more trying to the eyes. This is an "old wives' tale" of the Bible booths. It calls to mind touching pictures of the elderly (like the famous "Rembrandt's mother reading the Bible"): oval glasses, finger pointing at the line, bowed low over the Bible under romantic candlelight, but it is absolutely untrue that old people cannot read a Bible set, for instance, in 8 or 10 point type. If this should happen to be true in occasional instances, the persons in question have particularly defective eyesight, or have not the correct spectacles made in accordance with modern optical knowledge or the 8 or 10 point type is not placed in the right proportion to the white, and the line spacing is either too wide or too narrow.

A two-column division can only give a text which is both readable and truly intelligible if the line is made long enough to contain some 7-8 words in the required type size. This is not always possible, and certainly not if one is bent upon selecting the largest possible letter size. A smaller number of words on a short column line never supplies a *reading* text, but rather a *reference* text: a piece of text of a few lines such as one finds in dictionaries and catalogues, the purpose of which is not to become imbued with a text, but merely the statement of a short explanation, information, translation or enumeration: concise and efficient.

To sum up: the choice of letter involves the type and point, in the latter case with special consideration of the *length and interspacing of the lines*. Every size requires its own treatment of length and line-spacing.

Conclusion

Finally, I ought to deal with the very important element of typography and lay-out, an element which cannot fail to play an essential role in the design of the Bible, namely, rhythm.

The element which is lacking in the traditional Bible typography, leaving the general impression to be one of a dull, monotonous sequence of unbroken columns, is rhythm. By shifting the section headings out of the middle and consistently a little towards the left, rhythm is re-introduced into the new family Bible. One might formulate briefly that rhythm is created by the opposite pull of two elements. Rhythm is always a question of tension and this tension is called into being by the fact that we read from left to right, whilst the section headings pull to the left because their starting point always lies at the left side of the page, even on the right-hand pages; there is a natural progress from left to right throughout the whole book and this is balanced by a movement back towards the left, through the placing of the section-headings towards the left. Now imagine them at the extreme right-hand side, and you will notice that the tension has gone and that the book hangs limp like a damp rag. Between the

"damp rag" and a lay-out which is rhythmically alive lies the static so-called dignity of the symmetrical centre-placing of the headings. It makes a monumental impression, but only for a monumental unity of text. A collection of text as heterogeneous in form as the Bible cannot be called monumental in this sense of the word, although we would be glad to retain the term for the Bible ("The Word of God remains for ever").

Viewed from this angle, there is surely something of the monumental, of the mighty, in the Bible, but that is not so much a question of form as of content. A design with initials, titles placed irreproachably in the centre, title pages with the wording centred, etc., symmetric and with an imposing use of capitals, always strikes me as intrinsically false, would-be monumental and pseudo-dignified typography. It reduces the Bible to a dull, obsolete, hypocritical book for pastors, which no contemporary, sensible person any longer takes seriously, only good for a few high festivals which still ask for some traditional sauce, such as Christmas, seeing out the Old Year, National Days, etc.

Intrinsically this typography originates from the same mental attitude which also gives rise to quotations of biblical passages in 17th century spelling and language. It "looks" so much more interesting to serve up a text from the Bible in solemn, antiquated spelling and words than to quote it in normal contemporary language. It is a practice similar to that of using old Dutch type and hand-made paper for Christmas greeting cards, marriage announcements and all printed matter with a religious tinge, or which is merely intended to create a "dignified" impression. This whole show of "respect" for "the Bible" contributes to secularisation, indifference, non-committal politeness towards "the faithful" and to the de-christianisation of the masses. Once the Bible is made "monumental", it becomes immediately a thing "for Sunday", losing its authority for all the rest of the week.

Therefore I also deprecate all Bible editions with gilt edges, zip fastenings, thumb index, gold clasps in 17th century style, leather binding, affected ribbon page-markers, etc. They are expensive articles of luxury by which one can express one's prosperity, just as is done by a fur coat or the make of one's car. Fundamentally it is all the same.

Turn the Bible into an article of luxury and it straightway becomes the source of wrong attitudes.

The only typography which enters into consideration for the Bible is the *functional* typography, the obvious design for to-day. It may strive after beauty, but let it be sincere beauty.

Typography: Elements and Principles

Eugene A. Nida

IN RESPONSE TO QUESTIONS about typography the average person seems to think that to produce something more readable all that is necessary is make the letters "bigger and blacker". Everything would be quite simple if the problems of typography could be corrected with such an easy, self-evident formula. Actually, merely making the letters bigger and blacker does not even mean that the page is more legible, for it is not a matter of how much black ink is on the page, but the balance between the black and the white. In fact, the space between the letters is just as important, in some instances even more so, than the boldness of the line.

The whole problem of typography actually deserves a good deal more attention than we tend to give it, for there are a number of important features frequently overlooked in deciding just how to publish a book. Moreover, choice of typography depends not only on the immediate concern for legibility, but on the tastes of the potential users. How will they react to the type? Will they like it? Will they regard it as being in keeping with this kind of publication? To answer these questions we must carefully consider a number of features of type and their arrangements and a variety of purposes involved in any publication.

Heaviness of type

While many people think of legibility in terms of boldness of the letters, actually the width or blackness of the lines is not half as important as the overall clarity—the proportionate contrast between the white and the black. Even as in a painting there can be no light without shadow, so conversely in typography there can be no distinctiveness of lines unless there is contrasting white space. Because many people are obliged to read the Scriptures under very unfavourable lighting conditions (especially in regions where electricity is almost unknown), there has been a tendency to think that just making the letters bigger and bolder would answer the difficulty. But though making the letters bigger is very important (most Scriptures are printed in pathetically small type), making them bolder is more open to question, for clarity comes from contrast not from blackness. Hence it is the proportion of black to white, not the extent of the black, which is ultimately the determining factor.

Shapes of letters

On the whole the Roman alphabet has a number of advantages over many alphabets in the fact that it possesses relatively clear contrasts between letters. In Hebrew, for example, a number of letters have substantially the same shapes, it is primarily only the manner of connection of the lines which provides the distinguishing features. But in the Roman alphabet the distinctiveness involves several aspects. In the first place, the proportionate length of the ascenders and descenders is important. If they are entirely too squat, they become "absorbed" into the letter and fail to provide distinguishing features. Moreover,

in the Roman alphabet the contrastive portions of the letters are primarily at the top, in contrast with some alphabets, especially some in India, which "hang down" and have their distinctive features below. (This greater legibility of the upper portion of Roman letters may be easily tested by taking any line of type and covering up first the lower half and then the upper half of the line. When the lower half is covered, one can quite readily make out the words, but if the top half is covered, deciphering such a line is much more difficult. All this means that one must be sure to place in theupper half of the line any diacritical marks which are really important. Otherwise they tend to be "lost". On the other hand, in some orthographies diacritics have been purposely placed beneath letters since they are designed to mark certain features of sound which may involve wide dialectal variation or which for some other reason are of strictly secondary importance.)

For certain aesthetic reasons founts of type have been made which tend to reduce the contrastive features between the letters—abrupt angles are smoothed off, all curves are made as similar as possible, and projections of letters are eliminated or greatly reduced. The total effect of such a type fount can be quite aesthetically attractive, for it seems to be so "harmonious", but what is gained in uniformity is lost in contrastiveness, which is the very basis of orthographic distinctiveness between letters. What is thus more pleasing—judged at least from one standpoint—turns out to be much less valuable from the viewpoint of reader efficiency.

Variety of line

If all lines of letters are the same width, there is a strikingly monotonous character about the type face. Actually, such uniformity of line width makes the letters harder to recognise. For some persons this type of uniformity may be aesthetically attractive, but it is not generally as useful in a type face which is designed for long periods of continuous reading.

On the other hand, a type face which has too many very thin lines is not only difficult to read, especially under poor lighting conditions, but if such a page must be appreciably reduced photographically for reproduction by offset, the results are often entirely unusable.

Some diversity in line width between different parts of letters can be helpful as an added distinctive feature, for one then responds not only to shape but also to line width and is thus provided with corroborative visual stimuli.

Decoration of letters

By the use of extra lines, hooks, and extensions of lines, some founts "dress up" the letters to make them presumably more attractive. Such forms of letters may be appealing to some people who are used to them ; otherwise they may be merely confusing. But the appeal of such decorated forms of letters depends so much upon what sort of people use them and in what kind of publications, for the style of type carries a good deal of social meaning. For example, we are accustomed to the ornate fussiness of wedding announcements, the bold plainness of political manifestos, the dismal monotony of legal notices, and the archaic quaintness of many proceedings by historical or learned societies. None of these traditional kinds of type founts really fits the Scriptures, if they are to be addressed to a contemporary audience with any sense of urgency and present-day relevance.

Spacing

Once one has selected a type face the problems of "typography" are by no means over, for there are serious difficulties involved in spacing, including (1) spacing between lines, (2) spacing between letters, and (3) spacing between words.

For the greatest legibility there should be some adequate spacing between lines, especially if the lines are long. Otherwise the reader has difficulty sorting out the lines, for the ascenders and descenders of two juxtaposed lines tend to touch. Some commercial publishers of Bibles like to set an 8 point type on a 7½ point body, for this means that they can pack the lines very close and hence come out with a relatively thin book, thus saving in paper, press work, and binding costs. But though the book is a handy size, it is not a readily readable one.

A number of modern founts of type have been especially designed to "pack well", that is to say the letters can be put relatively close together and still maintain effective contrasts in shape. For sophisticated readers, who read primarily by visual impressions of the total shapes of words rather than by the sequences of letters, such a tightly packed fount is desirable, but for the new literate such a style of type can be badly disconcerting, for if he reads by syllables, he needs to be able to space out his units into more comparable lengths.

Spacing between words differs rather widely in different languages. For example, in German, Dutch and English, where there are a number of consonant clusters which tend to mark word units, close spacing between words is a legitimate and desirable economy in typography. However, in a language such as Spanish, where most syllables are open (i.e. end in a vowel) and where parts of words can run easily one into another (often with tragic results for the meaning), a wider spacing must be preserved.

Arrangement on the page

A good deal of the formal attractiveness of any page depends in considerable measure on the page arrangement, or format, which includes factors of (1) column arrangement, (2) verse v. sense paragraphing, (3) indentation of quotations, and (4) indentation of poetry.

There is no doubt about the advantages of narrow column arrangements in Bible printing, for the shorter lines, with two columns to a page, mean that the lines can be closer together and the total amount of material on the page can be appreciably increased. Moreover, if the column is approximately the same length as the average eye span, one can read down a column rather than having to read across line after line. However, there is one disadvantage in such a column format, namely, the book tends to "look like a Bible". The man in the street expects such columns in a newspaper or magazine, but in a book his reactions are likely to be negative, unless he is already predisposed to reading the Scriptures.

For some people the sacred character of the Bible is utterly destroyed unless each verse is set off as a separate paragraph. However, other persons are equally convinced that nothing worse ever happened to the Bible than to have it printed in little chunks, for though such separation of parts makes for easy reference and for facility in liturgical reading, the isolation of portions from their

context leads readily to a kind of "proof text theology" and for fatal breaks between closely connected thoughts. Accordingly, sense paragraphing is increasingly more widely used.

The indentation of quotations, whether of some other portion of the Scriptures or of direct discourse, requires more space (and hence paper) in printing, but it relieves the deadly monotony of solid paragraphs and makes the reading more "lively" for it reflects in its form the active give and take of so much of the Bible message, which in essence is not only a theological but a linguistic dialogue.

The indentation of poetry, especially by means of both primary and secondary indentation, to show the relationships of contiguous lines (this is particularly important in Semitic poetry where parallelism is such a significant factor) is a most useful device to aid in the proper understanding of the poetry and liturgical forms of the Scriptures. Moreover, the extra spacing between themes or between different speakers (e.g. in the Songs of Solomon) is an added technique for aiding understanding through arrangements.

Basic considerations in problems of typography :

There are three basic considerations which enter into any study of typography : (1) legibility, (2) attractiveness, and (3) intelligibility Few founts of type are really illegible, but many are so difficult that they produce a very unnecessary amount of fatigue and hence tend to reduce the amount of time which the reader devotes to the Scriptures.

Type founts should, however, not be merely easily legible ; they should also be attractive to the reader, not merely because of some abstract kind of aesthetical form, but because they are in keeping with the nature of the contents. Hence, both the forms of letters and the arrangements of content should harmonise with the message and speak to a particular audience in a fitting way. Of course, what is fitting for one audience may be utterly out of place for another. For example, for the average Evangelical in the Spanish-speaking world the Bible simply is not the Bible unless it contains verse paragraphing, and accordingly the recently revised edition of the Reina-Valera text was printed in this manner. However, a new translation being prepared for a more highly educated constituency will be printed in sense paragraphs, since this type of arrangement of the text will be much more meaningful and acceptable to such an audience.

In addition to legibility and attractiveness, one must also be concerned with intelligibility, not in terms of the translation but of the typography. That is to say, the style of type, the arrangement of the words and lines, and the general format should be conducive to understanding. This means that sense paragraphing, setting off of direct discourse (either in separate paragraphs or by various systems of quotes), and poetic indentation are all important factors in facilitating comprehension and as such are valuable elements in any analysis of typography.

The ultimate goal of the Bible Societies cannot and must not be stated merely in terms of the number of pages printed and the number of volumes distributed. The real test is one of "reader-hours" ; in other words, how many people spend how many hours reading these books. It has been said that the Bible, though the world's best seller, is also proportionately the least read. It is doubtful whether this is actually true, for there is a good deal of repeated devotional use of the Scriptures, but there is no doubt about the fact that the typography and format of the Bible provide very little indeed which appeals to the eye or aids the understanding. It is this situation which must be significantly improved.

Some thoughts on the production of the Book of books

W. Tiessen

WHEN THE INVITATION WENT OUT in 1955 to typographers in fifteen countries to take part in the competition entitled "Liber Librorum", one looked forward very much in Germany to the outcome of this welcome initiative, the object of which was to obtain suggestions for a modern typography for the Bible. For a long time there has been criticism here of the antiquated appearance of most German Bible editions, not only on the part of promoters of good book production. Among young people in particular there has been noticeable a resistance to the usual presentation of the Book of books—and certainly not only because of the exclusive use of Gothic type, to which they are no longer accustomed.

The movement towards the use of Antiqua type was bound up in the whole realm of German book production with a lively discussion of typographical questions. It was begun not only as a result of the opposition of the conservatives to the pressure of young elements, but was also unconsciously an expression of the efforts to make more use than hitherto of the specific design possibilities of Antiqua. Thus it was clear that many formal principles could not be carried over from the realm of Fraktur to that of Antiqua without modification. For this reason the commendable efforts of a Rudolf Koch, for example, to bring about new trends in Bible design could not be made a starting point for new deliberations. The changed face of Protestantism in Germany, which in the Kirchentage and through the work of the evangelical academies seeks to acquire a new understanding of the world and pays special attention, through a renewed ecumenical consciousness, to supra-national relationships, stands in obvious contradication to the external appearance of the Book on which the whole of Christendom is orientated.

Looking back at the experience of the "Liber Librorum" undertaking, what do we consider was the result? Very revealing comparisons of typographical tendencies in the various cultural areas; surprise at a few extravagant liberties taken in designs submitted from Latin countries, which broke away from the often uninspired sobriety of the work of typographers from northern Europe. Also, some appreciation of faults in the conditions of the competition which were often impractical because they were too nebulous; and finally a well-founded disappointment on the part of the Stuttgart Bible Society (Privilegierte Württembergische Bibelanstalt), which for many decades has served well in the distribution of the Scriptures in various languages.

This disappointment arose from the fact that many of the entries were not practicable. This was either because not sufficient attention was paid to the size of the Bible if too large a type was used; or because too little attention was paid to legibility in choosing the type-face, for example if a closely set italics type were

proposed; or if, ignoring the necessity of a simplified type-setting, choosing a hand-set type when an abundance of good machine-set-types exist. This is not to mention that so many entries showed a lack of the capacity to enter sympathetically into the special nature of the text in question.

The administration of the biggest German Bible publishing house had hoped to gain stimulus for the reform they had already planned for their editions from the experiences of the competition. From a repeated critical examination of the entries submitted, they found themselves thrown back again and again on the projects of a few well-known book designers, among them Hans Schmoller, London; Max Caflisch, Berne; Jan van Krimpen, Haarlem; and Gotthard de Beauclair, Frankfurt-am-Main, who had grappled with specific problems and gone some way towards their practical solution.

As was clearly shown, the questions posed in the designing of Bibles are even less those of taste than they are in general book designing. One can only be really competent in this difficult realm when the right design grows out of a concern with the meaning of the text, and not as an outcome of playing with formalities. In concrete terms : there is no place in the designing of Bible editions for unwieldy formats, for the use of short-lived and illegible types, for extravagant and complicated arrangements of setting and, in relation to the setting, for margins whose width has no meaningful harmony with format and composition.

This is not to say that hitherto everything has been done perfectly in this respect. It is equally erroneous when people always think, out of attachment to the customary shape of the Fraktur type, that the heavier the type-face the more readable it is. Extensive study made in various places on this point has shown that legibility does not result from the thickness of the letters as such, but from the right relationship of thick and thin strokes, and the right relationships of those strokes to the white spaces within and between the letters. In addition to the question of the amount of space between words, a decisive element is also the spacing of the lines. This means also that the larger point is not necessarily more readable, if one has to choose between a larger point with too little interspacing, or of a smaller one with rather wider interspacing.

It should further be observed that types with a well-balanced relationship between the so called n-height to the ascenders and descenders are preferable to those whose descenders have been curtailed too much. The ascenders and descenders serve in general to facilitate the quick recognition and differentiation of the individual letters, and thus the easy legibility, which explains, for example, why lines set in capitals are so difficult to grasp.

The last point to mention in this connection is the width of the line. The longer the lines the more interspacing is required by the eye to run along the line steadily and from one line to the next. For this reason the two-column setting of many Bible editions can be justified, since the relative shortness of the lines not only facilitates the reading, but the use of the smaller size type with narrower interspacing makes possible a reduction of the space occupied; type size and page format must, of course, be in harmonious relationship.

If mention is made above to discussions within the Stuttgart Bible Society, this is because they caused the directors of that Society to get into contact with Gotthard de Beauclair, who attracted attention by his three entries for "Liber

Librorum". He has been engaged in book design for more than thirty years, and has recently become manager of the Insel-Verlag. From the preliminary discussions there developed a co-operation over a number of years between the Society and de Beauclair and his collaborator for many years, Wolfgang Tiessen, the outcome of which is emboded in several editions of the Bible and of the New Testment, some of which have been printed and some are in various stages of preparation.

A brief report should be given here about the new Pulpit Bible which appeared in 1959, which has received wide-spread attention in Germany as being the first edition of this kind to be produced in Antiqua type. This new Pulpit Bible took the place of an old edition which had been produced more than 50 years previously in a not very attractive Fraktur type. The first difficulty in changing from Fraktur to Antiqua lay in the inevitably larger space which is required because of the wider and more open type-face of the Antiqua. This inevitably makes the book heavier, a factor about which many German pastors are understandably not happy—even if no more is demanded of them in this respect than of their colleagues in other countries.

Gotthard de Beauclair and Wolfgang Tiessen took trouble right from the beginning to limit to the utmost the additional space taken up in using Antiqua. First they enlarged the format of the edition in particular its height, since most Bibles have too wide a format. A longer format is not only more pleasing to the eye, it is also better to handle, which is important with thick books, particularly having in mind that when turning over the pages the whole book rests on one hand.

As far as type is concerned, after many experiments the 14 point Bembo Monotype was chosen. This is not only one of the most beautiful of book types available today but, in addition has a relatively small form, the proportions of which—especially with the satisfactory relation of ascenders and descenders—are very conducive to easy reading. One can assume that this truly classical type will not be out-moded even some decades hence.

Width of line and interspacing were determined after countless experiments. The verses were run on, thus giving to the setting a restful appearance, which is more suitable for the Scriptures than the setting out of verses like a catalogue, which often breaks up the passage. At the same time there is the fact that poetry, the Psalms, the Song of Solomon etc. were contrasted with the other text by the natural break in their lines and thus it was visually clear that these passages were not prose.

For the verse numbers special figures, above the line, were cast in Bembo type.

The headings of chapters were indicated by figures, the depth of the first two lines, set at the beginning of the line like a drop-capital. The sub-headings were set to the left, in 10 point italics, while for the main headings of the individual books 22 point Bembo capitals were used.

The designers took special care with the page lay-out to see that the register of each side corresponded with that of the opposite page, and that each heading occupied the same space between the blocks of composition. Immediate clarity and a restful symmetry were to pervade the nearly 2,000 pages.

A special typographical problem with most Bibles is the arrangement for indicating the parallel passages. In editions published formerly, in which each verse began a new line, they were set in a smaller point, often in the last line of the verse, or on an extra line. There are two objections to this solution. On the one hand the reader is obliged to run his eye over the sometimes numerous references which are visually very close to the real subject of his reading. If this results in visual hinderances to a grasp of the text, it also seemed fundamentally desirable to separate clearly the text of the actual Scriptures from the later additions. However necessary it may be to have the indication of parallel passages, it is also certain that they are not used for every reading of the Bible and that many readers seldom or never make use of them. On the other hand it can be said that already the entirely changed, clear appearance of a page of type, with verses running on and without a large number of references in the text to parallel passages, invites one to read it. The reaction often observed among unprejudiced people testifies to this—people who hitherto have shown no interest in the Bible but who, in seeing this new edition, say: I too would read a Bible like *that*.

It was therefore necessary then to take the references and explanatory notes out of the text itself, but at the same time making clear the connection with the verse to which they related. They were therefore set in the form of references in the outside margin, which was made correspondingly wide. In addition they were printed in red, so that the two facing pages obtained an attractive "frame", without having to use other devices contrary to the simplicity of design which was aimed at—an aim which was not meant to renounce puritanical sobriety, harmony and colour.

On the same basis the conventional binding was also definitely rejected. A Christendom which, following the catastrophes of this century, is preparing to approach the world in new forms, cannot think it suitable that the "good news" should be presented to young people mainly in the most dismal colours—in mourning black, with the inevitable blood-red fore-edge. It may, however, be worth bearing in mind that these two colours have obviously not only been used for German Bibles over the past decades.

In the context of what has been said it will also seem understandable if Gotthard de Beauclair and Wolfgang Tiessen produced the Stuttgart Bible Society's edition of the Pulpit Bible in a few bindings which, along with different coloured linen and leather covers, had either a warm yellow colour for the fore-edge or, in the case of more expensive leather editions, the fore-edge in gold. It should be added that an edition bound in natural, unbleached linen has been especially well received.

If a few black bindings are included among these various colours, the designers were in this way conceding solely to the wishes in particular of many old people, in the hope, however, that modern Christendom, in accepting the great variety of forms in the world today, will also include an acceptance of colour. If the "anti-colour" black represents the all-too pervading negative experiences of our time, all the more should the appearance of the Holy Scriptures express a joyful and confident faith.

William Carey—from his own pen

ON THE 17TH AUGUST THIS YEAR the missionary world and the Church will commemorate the 200th anniversary of William Carey's birth. The significance of his labours in the field of Bible translation is well known. He arrived in India in Mudnabati in 1794, and moved to Serampore in 1799 where he died 35 years later in 1834. He never returned to England on furlough.

As the work on translation developed, Carey was joined in Serampore by John Marshman and William Ward, and the reports from Serampore were signed by all three.

Carey, however, played the leading part in all matters related to translational work. His linguistic gifts were outstanding. His working capacity astonishing. His ability to organise a full and varied daily time-table extraordinary. Here and there in his correspondence and journal one notes an occasional touch of discouragement, a fear that death might come too soon, a tendency towards irascibility. At the same time there is evident a firm assurance of his calling, and a constant care for the spiritual progress of the members of his family, and again and again one finds the expression of a great humility regarding his own achievements and of a rich, deep and fully committed faith. The last years of Carey were marred by illness, increasing weakness of his eyesight and hearing, and by the sadness arising from misunderstandings with the London headquarters of the Baptist Missionary Society. This and the dislike always shown by Carey for writing letters—which comes again and again in his correspondence—no doubt explain why so few letters are available, covering the last twelve or fifteen years of Carey's life and services. His relations to the Bible Society in London and in Calcutta were cordial. The Bible Society gave financial support on several occasions and a good deal of printing was done in Serampore for the publications of the Calcutta Auxiliary. Carey also showed great qualities as a botanist and geologist. He became an honorary member of the Linnean Society.

We could not think of a more fitting way of commemorating this 200th anniversary of Carey's birth than by letting him express himself in the words of his diary and of his correspondence, as given below. We are grateful to the Literary Secretaries and the Librarian of the B.M.S. for making available for our work on this symposium the printed and handwritten correspondence of Carey in their files in London.

To his Dear and Honoured Father

"The importance of spending our time for God alone, is the principal theme of the Gospel. I beseech you, brethren, says Paul, by the mercies of God, that you present your bodies a living sacrifice : holy and acceptable, which is your reasonable service. To be devoted like a sacrifice to holy uses, is the great business of a Christian, pursuant to these requisitions. I consider myself as devoted to the service of God alone, and now I am to realise my professions."

17th January, 1793.

From Carey's Journal

"The blessings of the gospel are far greater than we can think, unless we discourse with those who never had them."

30th January, 1794.

"This evening was able to plead a little with God for the heathen ; but it was so flat, and destitute of strong crying and tears, that it scarcely deserves the name of prayer."

7th July, 1794.

"His (the missionary's) faith and patience are therefore brought to severe tests. Nothing short of a constant recurrence to the promises of God's Word,

and a simple reliance upon the renewing agency of his Spirit, the principal subject of those promises, can sustain the mind under such circumstances"—of a missionary solitary, uprooted, mortified by endless disappointments.

24th-25th February, 1795.

To his sister

"Yet in all things I rejoice, and find comfort in God. The work of preaching to the heathen is, to me a very pleasant work ; and translating the Bible, peculiarly so. But I mourn want of success. However, I feel disposed to double my diligence rather than to despair. God's promises are true and will in his own time be surely accomplished."

5th October, 1795.

"The translation of the Scriptures I look upon to be one of the greatest desiderata in the world, and it has accordingly occupied a considerable part of my time and attention ; and through great mercy the New Testament (in Bengali) is now so near completion that I hope to have the translation and first revision of it finished by the end of March.

22nd December, 1796.

To the Rev. J. Sutcliff (a member of the Board of the Baptist Missionary Society and a friend of Carey)

"The translating of the Scriptures, and correcting former translations, constantly occupies all my candle-light and often all my afternoons. This you will easily believe when you consider the difficulty of translating into a foreign language, and the labour of collating my translation with all the versions I have, as also the writing the whole with my own hand in the Bengal character, which is considerable labour, notwithstanding I write it nearly as quick as I do English . . . . . At this time the Pentateuch, the New Testament and eighty-five of the Psalms are done, and I hope in the course of this year to finish all, except the historical books from Joshua to Job. Besides this, I am learning the Sanskrit language which, with only the helps to be procured here, is perhaps the hardest language in the world. To accomplish this, I have nearly translated the Sanskrit grammar and dictionary into English, and have made considerable progress in compiling a dictionary of Sanskrit, including Bengali and English."

16th January, 1798.

To the Rev. J. Ryland (also a founder-member of the B.M.S. Board)

"It may be necessary that the Bible should be published before many conversions take place ; for it must be expected that those who believe will very frequently have occasion to give a reason of the hope that is in them, which it would be difficult to do, without the word of truth. I doubt not but God will work and I think that all our brethren have lately been more than usually solicitous for the spread of the gospel amongst these deluded people."

17th August, 1800.

To his sister

"Hitherto the Lord has helped me. I have lived to see the Bible translated into Bengali, and the whole New Testament printed. The first volume of the Old Testament will soon appear. I have lived to see two of my sons converted, and one of them join the church of Christ. I have lived to baptise five native Hindus and to see a sixth baptised, and to see them walk worthy of the vocation for twelve months since they first made a profession of faith in our Lord Jesus

Christ. I have lived to see the temporal concerns of the mission in a state far beyond my expectation, so that we have now two good houses contiguous to each other, with two thousand pounds; a flourishing school ; the favour of both the Danish and English governments ; and, in short, the mission almost in a state of ability to maintain itself. Having seen all this, I sometimes am almost ready to say, 'Lord, now lettest thou thy servant depart in peace, according to thy word ; for mine eyes have seen thy salvation.'

"Moreover, I have outlived four of my brethren . . . . . I know not why so fruitless a tree is preserved ; but the Lord is too wise to err."

November, 1801.

To the Rev. J. Sutcliff

"You may, perhaps, wonder that I write no more letters ; but when you see what I am engaged in, you will cease to be surprised. I translate into Bengali and from Sanskrit into English, viz. the Ramayana. I have also begun an attempt at translating the Vedas. I must collate copies ; every proof-sheet of the Bengali and Mahratta Scripture, the Sanskrit grammar, and the Ramayana, must go three times, at least, through my hands. A dictionary of the Sanskrit, which is edited by Mr. Colebrooke, goes once, at least, through my hands. I have written and printed a second edition of my Bengali grammar, wholly new worked over, and greatly enlarged ; and a Mahratta grammar ; and collated materials for a Mahratta dictionary. Besides this, I preach twice a week, frequently thrice, and attend upon collegiate duties. I do not mention this because I think my work a burden, it is a real pleasure ; but to show that my not writing many letters is not because I neglect my brethren, or wish them to cease writing to me. The truth is, that every letter I write is at the expense of a chapter of the Bible, which would have been translated in that time."

22nd August, 1805.

To the Rev. A. Fuller (Secretary of the B.M.S.)

"Another propitious circumstance will, I trust, enable us to do more. The British and Foreign Bible Society sent a letter to Mr. Udney, wishing him, Rev. Messrs, Brown and Buchanan, brethren Marshman, Ward and I, to form a committee to co-operate with them in this country. In consequence of this, brother Marshman drew up a memorial, which was much approved, showing the practicability of translating and publishing the Bible here, for a comparatively small sum. From this, Mr. Buchanan drew up an address, which was immediately forwarded to the govenor-general, and is intended to be circulated all over India to get subscriptions for the work, and I doubt not of its success. This will, if obtained, take off the heavy expense of translating and printing, and enable us to employ the money in spreading the word when printed. We have mentioned the following languages, viz. Sanskrit, Bengali, Hindustani, Mahratta, Oorea, Telinga, Kurhata, Gujarati, Persian, Boutan, Thibet, Assam, Burma, Chinese and Malay."

10th December, 1805.

To the Rev. J. Ryland

"I am extremely loth to let this opportunity pass without dropping you a line, and yet scarcely can find time to write to any one. I give you a short view of my engagements for the present day which is a specimen of the spending one half of the week. I rose this day at a quarter before six, read a chapter in the Hebrew Bible, and spent the time till seven in private addresses to God, and then attended family prayer with the servants in Bengali. While tea was pouring out I read a little in Persian with a Muslim who was waiting when I left my

bedroom—read also before breakfast a portion of the scriptures in Hindustani. The moment breakfast was over, set down to the translation of the Ramayana from Sanskrit with a Pundit who was waiting when I left my bedroom, continued then translating till ten o'clock, at which time I went to College, and attended the duties there till between one and two o'clock. When I returned home I examined a proof sheet of the Bengali translation of Jeremiah, which took me till dinner time. I always, when in town, dine at Mr. Nolts which is near. After dinner translated with assistance of the chief Pundit of the College, greatest part of the 8th chapter of Matthew, into Sanskrit. This employed me till six o'clock, after six set down with a Telinga Pundit (who is translating from the Sanskrit into the language of his own country) to learn that language. Mr. Thomas (son of Rev. Tho. Thomas of London) called in the evening ; I began to collect a few previous thoughts into the form of a sermon, at seven o'clock, and preached in English at half past seven . . . . . Preaching was over and the congregation gone by nine o'clock. I then sat down and translated the 11th chapter of Ezekiel into Bengali (I have thrown away my former translation and am retranslating the prophets). This lasted till near eleven. I then sat down to write to you ; after this I concluded the evening by reading a chapter in the Greek N.T. and commending myself to God. I have never more time in a day than this though the excercises vary."

12th June, 1806.

"The necessity which lies upon me of acquiring so many languages, obliges me to study and write out the grammar of each of them, and to attend closely to all their irregularities and peculiarities. I have therefore published grammars of three of them, the Sanskrit, the Bengali and the Mahratta. I intend also to publish grammars of the others, and have now in the press a grammar of the Telinga language, and another of that of the Sikhs, and have begun one of the Orissa language. To these I intend in time to add those of the Kurnata, the Kashmara, and Nepala, and perhaps the Assam languages. I am now printing a dictionary of the Bengali, which will be pretty large, for I have got to 256 pages quarto, and am not nearly through the first letter. That letter, however, begins more words than any two others. I am contemplating, and indeed have been long collecting materials for a universal dictionary of the oriental languages, derived from the Sanskrit, of which that language is to be the ground-work, and to give the corresponding Greek and Hebrew words. I wish much to do this, for the sake of assisting biblical students to correct the translation of the Bible in the oriental languages, after we are dead, but which can scarcely be done without some thing of this kind : and perhaps another person may not, in the space of a century, have the advantages for a work of this nature that I now have. Therefore I think it would be criminal in me to neglect the little I am able to do while I enjoy them."

10th December, 1811.

"I have seen that which is of infinitely more importance than all temporal good ; I have seen the word of God take root in this land, so that there are now belonging to this mission, or connected therewith, eleven churches, and two or three more on the eve of being formed . . . . ."

11th March, 1812.

To his nephew, Eustace Carey

"Whether you come to India or not, be assured that the work of publishing the gospel is the most important you could have chosen. Engage in it with humble dependance on God, and with a single eye to his glory, and I doubt not

but he will give a blessing to your undertaking . . . . . The number of persons now required to spread the gospel through the earth is incredibly great. If fifty thousand ministers, besides those actually employed were now to go forth, they would be so thinly spread about as scarcely to be perceived. The harvest is great but the labourers are very few."

12th March, 1812.

To Mr. R. Hall (Baptist scholar, preacher and writer)

"The field of missionary exertions in this country, and those that surround it, is every day increasing and extending itself as it respects all branches of the work ; the principal of which I think to be the translation of the Scriptures, the preaching or otherwise communicating the word, and the Christian education of the rising generation as far as it is practicable.

"In the first of these, Divine Providence has done more that the most sanguine person could have expected, and certainly much more than I expected when we engaged in it. We are now engaged in the translation of the word into twenty languages, and I think fifteen of them I have in the press ; besides which, many circumstances have concurred to spread the word of God. We have printed a large edition of the New Testament in the Tamil language for the Calcutta Auxiliary of the Bible Society, and are printing an edition of the Singalese for them, which will be finished by the end of the year. We have also engaged to print a very large edition of the Holy Bible in the Roman character, with an extra edition of the New Testament for the use of the inhabitants of Amboyna ; which is to be accompanied at press by an edition of the Armenian Bible. These are for the Auxiliary Bible Society, as is a new version of the Hindustani New Testament translated by Mr. Martin also in the press. Only last week we had a letter from the Lieutenant Governor of Java, informing us that the Literary Society of Batavia had resolved to print an edition of the Malay Scriptures in the Arabic character, at Serampore ; so that we have now in the press, or on the point of being put to press, twenty editions of the Scriptures in different languages of the East ; and it is possible five more of our own translations will be in the press by the end of the year. To assist in these works, we have persons from all these peoples, nations, and languages, at Serampore or Calcutta.

"For publishing the word, God has enabled us to set up nearly twenty stations, and to these many more might be added if we had men fit for them.

" . . . . .There are about a thousand scholars in all the schools belonging to the mission. Heathen school-masters teach the children to read the Scriptures without making any objections. May we not hope that this system of education (devised by Lancaster) will sap the bulwarks of heathenism and gradually introduce a change which will be highly important in its consequences to the people in the East. God alone can give the blessing ; but we have many encouragements to look to him, and to expect from him everything which his word holds out to our faith."

31st August, 1813.

To his sister

"My necessary labours leave me no time to write. But these labours are themselves a reward. I look round on the natives on all sides : see translations of the Bible either begun or finished in twenty-five languages at our hand, and hope to be able to secure the other languages spoken around us, when I hope all will hear in their own tongues the wonderful works of God."

3rd August, 1814.

To the Rev. J. Ryland

"The translations of the Scriptures are now become so numerous that the work is of first importance. By constant attention to this object, and the smiles of God upon our undertaking, we have now collected at Serampore a large body of men from all parts of India, who are employed in translating the word, and who, if dismissed, could not be easily obtained again. These men write out the rough copy of the translation in their respective languages ; some translating from the Bengali, others from the Hindustani, and others from the Sanskrit, as they are best acquainted with them. They consult with one another, and other pundits who have been employed for several years in correcting the press and copy, and who almost know the Scriptures by heart. They, therefore, form the idiom ; after which I examine and alter the whole where necessary, and upon every occasion have men born and brought up in the countries themselves to consult. The number of these languages far exceeds what I thought it till very lately, for till lately I, like almost every one else, thought all the north and west of India to be occupied by the Hindi or the Hindustani, but I now doubt whether any country be exclusively so. What have hitherto been accounted varieties of jargon, are in reality distinct languages, all derived, it is true, from the same source. the Sanskrit, but so differently terminated and inflected as to make them unintelligible to the inhabitants of the surrounding countries. The uniformity of the words in all these languages, makes it comparatively easy for me to judge of the correctness of the translations, and makes it quite possible which to one unacquainted with Sanskrit, and the mutation of words in the current languages would be impossible."

14th October, 1815.

"On the 17th of August next, I shall be 64 years of age : and though I feel the enervating influence of the climate, and have lost something of my bodily activity, I labour as closely, and perhaps more so than I have ever done before : my Bengali Dictionary is finished at press : I intend to send you a copy of it by the first opportunity . . . . . I am now obliged, in my own defence, to abridge it and to do it as quickly as possible, to prevent another from forestalling me, and running away with the profits."

7th June, 1825.

Book Reviews

THE NEW ENGLISH BIBLE : NEW TESTAMENT University Presses of Oxford and Cambridge. Popular edition : 8/6. Library edition (with notes) : 21/-.

FROM THE FIRST WORDS of Matthew "a table of the descent of Jesus Christ" one realises at once that the New Testament of the New English Bible, published in March 1961, is no mere revision of previous English versions, but a brilliant new venture in making the message of the New Testament come to life in present-day English. This New Testament is the result of thirteen years of devoted scholarship, under the leadership of the eminent biblical scholar Dr. C. H. Dodd, and with the wide representation of all the leading church bodies in Great Britain, as well as the British and Foreign Bible Society and the National Bible Society of Scotland.

Even in its formal feature this New Testament is refreshingly up to date, with important sections marked by appropriate headings (Romans, for example, is divided into three sections : "The Gospel according to Paul", "The Purpose

of God in History" and "Christian Behaviour"). Minor sections and included paragraphs are effectively contrasted ; verses are numbered in the margin so as to interrupt reading the least ; and instructive indentation of poetic and liturgical passages is a real aid to understanding.

The text underlying this New Testament is, of course, a critical one, but of a somewhat eclectic nature, for in each instance of conflicting tradition the Committee selected among varient readings the one which in their judgment was most likely to have been original. The printing of John 7:53—8:11, the story of the woman taken in adultery, as a kind of appendix to the Gospel of John, may strike some readers as rather strange and even arbitrary, and they may also object to the marginal citation of evidence from a single ancient authority on Matthew 1:16 as to Joseph's being the father of Jesus, when such limited contrary textual evidence is not generally noted for other passages.

Exegetically this translation reflects the best in the tradition of British biblical scholarship, and stylistically there is a superb sensitivity to idiom, rhythm and appropriateness of language to context. The striking feature of this translation is the freshness with which old problems have been attacked, for there is an evident willingness on the part of the Committee to be both daring and meaningful. John 1:1, for example, reads, "When all things began, the Word already was. The Word dwelt with God, and what God was, the Word was". Even the Matthean form of the Lord's Prayer, often regarded by translators as inviolate, has not been spared significant improvements, for the last part reads :

> "Forgive us the wrong we have done,
> As we have forgiven those who have wronged us.
> And do not bring us to the test,
> But save us from the evil one."

The reader will find that passage after passage sparkles with new phrases and meaning. For example, in 1 Corinthians 13, he will encounter such expressions as "dole out all I possess", "tongues of ecstasy" "the partial vanishes when wholeness comes" and "puzzling reflections in a mirror". The vigour and force of this translation is readily seen in the first words of Galatians 3 : "You stupid Galatians! You must have been bewitched . . . . . "

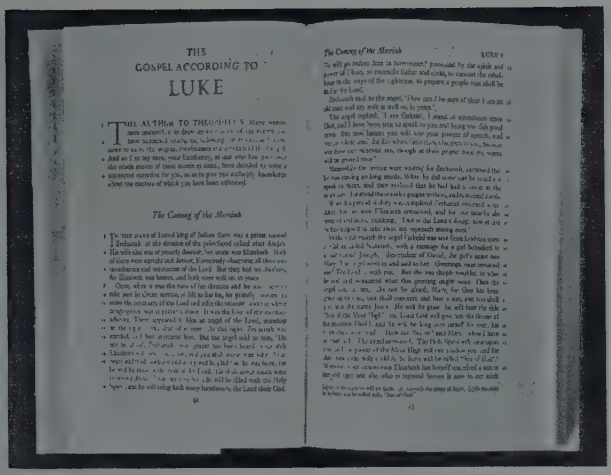
The really significant character of this translation is that it dares to be intelligible, even to the extent of discarding phrases sanctified by time and tradition, and in their stead substitutes something which is relevant to the modern reader. Thus the last of Romans 8, which in traditional versions speaks of "principalities", "things present", "things to come" and "powers", in this new translation becomes : "For I am convinced that there is nothing in death or life, in the realm of spirits or superhuman powers, in the world as it is or the world as it shall be, in the forces of the universe, in heights or depths—nothing in all creation that can spearate us from the love of God in Christ Jesus our Lord."

E. A. NIDA

HELPS FOR TRANSLATORS—VOLUME I : Old Testament Translation Problems. Published for the United Bible Societies by E. Brill, Leiden, 1960.

ANYONE WHO HAS had to prepare a translation from the Hebrew of any part of the Old Testament knows that it is not enough to furnish himself with a good text and a detailed dictionary. However fluent his Hebrew the translator will need a good concordance to help him compare the various, often

NEW ENGLISH BIBLE: NEW TESTAMENT



THE
GOSPEL ACCORDING TO
LUKE

The Coming of the Messiah

The Coming of the Messiah LUKE 1

This new version has been published in two editions, a popular edition and a library edition.

Left, lay-out of library edition.

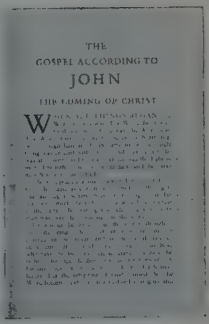
IN THE DAYS of Herod king of Judaea there was a priest named Zechariah, of the division of the priesthood called after Abijah. His wife also was of priestly descent; her name was Elizabeth. Both of them were upright and devout, blamelessly observing all the com-

Actual type size used: above, library edition; below, popular edition.

JESUS THEN LEFT that place and withdrew to the region of Tyre and Sidon. And a Canaanite woman from those parts came crying out, 'Sir! have pity on me, Son of David; my daughter is tormented by a devil.' But he said

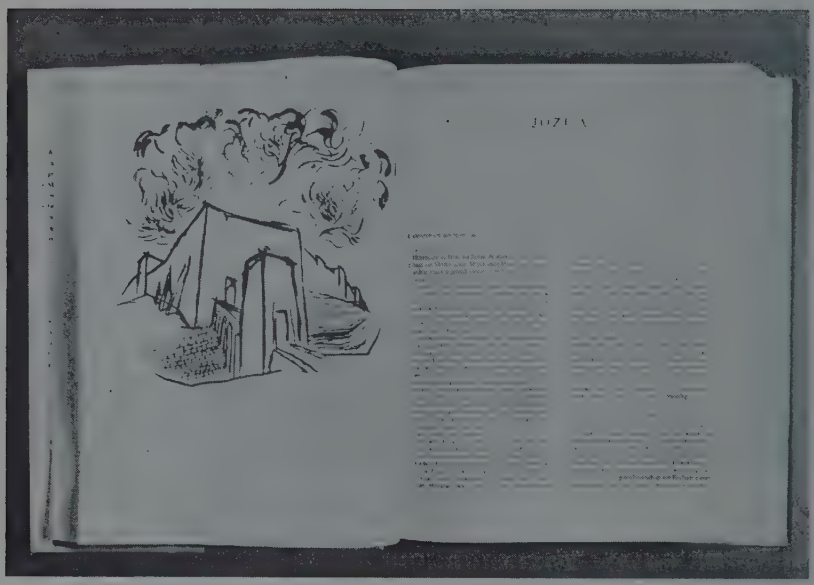
Left, front cover of Gospel of John (in the new English version) published by the B.F.B.S. Printed in natural colours (greens and yellow) for scene, label in deep rose.

Right, first page of the same edition.



THE
GOSPEL ACCORDING TO
JOHN

THE COMING OF CHRIST



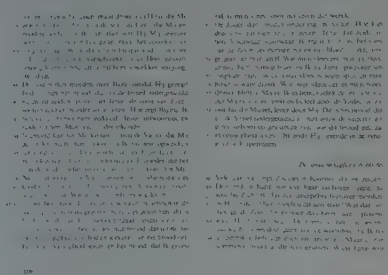
The illustrations throughout are by a young Dutch artist, Mart Kempers. The drawings are in a simple, direct style which is easy for people of today to understand.

NETHERLANDS BIBLE SOCIETY

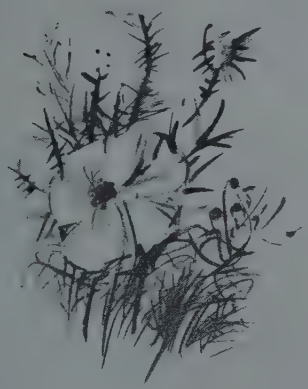
Right, a full-page from the Kempers Bible (actual size is 18.5cm by 24.5cm.).

Below, one of the many drawings of flowers or plants which decorate this edition.

At foot of page, actual type size.



A note from the Netherlands Bible Society regarding this edition reads : This is by no means a Bible in which the illustrations overshadow the text; rather it is the opposite; the illustrations only attempt to help towards a better understanding of the Bible by bringing out its setting and its atmosphere. Kempers has sought to clothe the bare Word, without going beyond the limits of what may be portrayed.



The drawings depict people and objects, but especially animals and flowers. They encourage the reader to read the text ; under each drawings there is a simple reference to the passage of which the drawing is an illustration; in this way one is compelled to refer to the text in order to see the connection between text and drawing.

Jezus door Nicodémus verdedigd 7:43-52

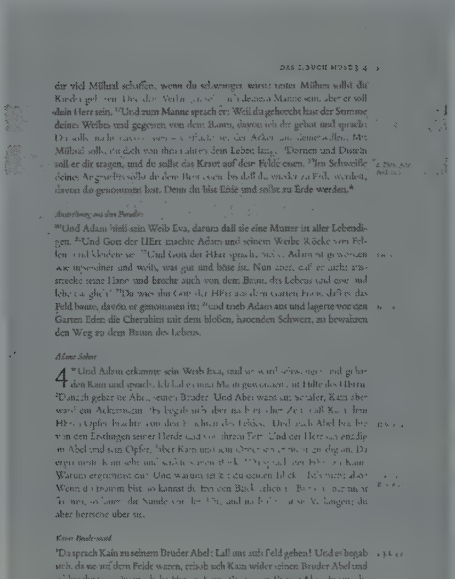
45 De dienaars dan gingen naar de overpriesters en Fari-
zeeën en die zeiden tot hen: Waarom hebt gij Hem niet
46 medegebracht? De dienaars nu antwoordden hun:
Nooit heeft een mens zó gesproken, als deze mens
47 spreekt! De Farizeeën dan antwoordden hun: Zijt gij
48 soms ook verleid? Heeft soms één van de oversten in
49 Hem geloofd, of van de Farizeeën? Maar die schare,

tuigenis waar, want Ik we
en waar Ik heenga; maar g
15 of waar Ik heenga. Gij oo
16 deel niemand, en indien Ik
deel waarachtig, want Ik b
17 Mij gezonden heeft. En oo
18 dat het getuigenis van twee
die van Mijzelf getuig, en
19 den heeft, getuigt van M

STUTTGART BIBLE SOCIETY'S NEW PULPIT BIBLE

Right, a full page of the Stuttgart Bible Society's new pulpit Bible (dimensions 22.5cm by 32cm.).

Below, actual type size.



DAS 1. BUCH MOSE 3 4

ward siebenhundertsieben[illegible] ar fünf
dert Jahre alt und zeugte [illegible]

Bosheit der Menschen

6 Da sich aber die Menschen begannen zu mehren auf Erden, und i
Töchter geboren wurden, [2]da sahen die Kinder Gottes nach den Töch
der Menschen, wie sie schön waren, und nahmen zu Weibern, welche sie
ten. [3]Da sprach der HErr: Die Menschen wollen sich von meinem Geist
mehr strafen lassen; denn sie sind Fleisch. Ich will ihnen noch Frist geben
dertundzwanzig Jahre. [4]Es waren auch zu den Zeiten Tyrannen auf Er

scanty, uses of a Hebrew word, whose meaning sometimes can only be deduced from its use. Fortunately an excellent concordance has been prepared by the Stuttgart Bible Society. The dictionary of Brown, Driver and Briggs will probably suffice for the translator whose language is English. But even with the best dictionary and the best concordance, he will still have problems for which a whole shelf of commentaries will probably have to be consulted and balanced one against another. These further problems are of three kinds : (*a*) the text is sometimes quite untranslatable as it stands and has to be amended to yield any meaning at all ; (*b*) the text may be vague, but the reference to an early Greek or Syriac or some other version would help to clear up the meaning ; (*c*) the text may be frankly ambiguous, yielding more than one possible translation about which the translator must decide.

With these three problems in mind, useful notes have now been produced as the first volume of a series of *Helps for Translators* which are prepared under the auspices of the United Bible Societies. The book meets a need and it will be welcome although many an eager translator will perhaps expect to find more than is there. The material thus offered has been collated mainly by Professor A. R. Hulst on the basis of the discussions which took place in the Translation Committee of the Netherlands Bible Society when they prepared the New Dutch Translation in 1952. The authors seem to have contented themselves with stating the difficulties and indicating how they have been solved in various translations, the Authorised Version, Revised Standard Version and Dutch New Version in particular. Perhaps we should not look for more and the reader is specifically warned in the introduction not to expect "comprehensive and scientific discussions" ; but a fuller treatment of some of the difficulties, it seems to us, would have been useful in more than one case. At least these notes are helpful and send you back to the commentaries you removed from the table, hoping this book would make them superfluous, with a clearer idea as to what must be decided. Three examples will illustrate this point.

First, as an example of problem (*a*) above—meaninglessness of the present text—Exodus 1 v.16. This is Pharaoh's order to the Hebrew midwives. As the note points out, the Hebrew verb "and you shall see" has no object in the Hebrew. We are told that the A.V. and R.S.V. supply one, "them". We are also reminded that there is a very unusual use of the Hebrew preposition "al" (upon). Again the noun is rather odd and a little help is given in showing how odd by comparing the use of the same word in Jeremiah. The failure of the LXX and a further reference to "Köhler and Baumgartner" and their reference to the "Midrash Rabba" deepens the mystery. Then follows a singularly unhelpful sentence: "If the vocalisation is correct, there is surely some definite concrete meaning." Why? When all is in confusion, the D.N.V. comes to our rescue. Apparently they chose a "sense translation" (a nice choice which raises the question of what alternative there was). Apart from quoting a good English translation of this "sense translation", the note is not very helpful.

For an example of the problem under (*b*), it is perhaps unfair to choose Exodus 18 vv. 10 ff. But it is labelled (B) and this, as the introduction tells us, indicates a problem passage in which one or more of the ancient versions provide a clue to adequate exegesis. The verse is certainly vague in the Hebrew, but the most ancient versions referred to are the D.N.V. and the R.S.V.! They do some surgery on the verses.

There are better examples under (*c*)—the frankly ambiguous passages. A most helpful one is Isaiah 7 v.14. The uncertain meaning of "alma" is well brought out and contrasted with the more definite "betula". Of course, there is a good article in *The Bible Translator* and this is referred to.

These illustrations are, of course, not typical of the whole book. There are many helpful notes in this book. Especially for the translator who does not know Hebrew, there are useful warnings. It is, for example, good to be pulled up suddenly before a translation which looks straightforward in the English, but which is thoroughly ambiguous in the original. If the notes do not always guide the translator in the way he should go, they do at least warn him when he is on difficult ground. What is needed now is a much more thorough treatment of the text, book by book, giving much more guidance.

E. H. Robertson

News from all the World

Argentina

Circulation in Argentina has again reached a total of one million copies in 1960 (73,000 Bibles, 74,000 New Testaments, 946,000 Portions) an increase of over a quarter of a million over the previous year. The Rev. Dr. I. H. Nothdurft, the Bible Society Secretary in Argentina, reported that several factors had contributed towards these results. One of them, initiated in 1960, was the use made of lay people willing to dedicate a part of their free time to this work. "An invitation is made in a special worship service and those interested are asked to pass forward to consecrate a part of their time and talents to this task. Then the pastor or church board sends a letter of recommendation assuming responsibility for those who are to participate in this type of ministry". Dr. Nothdurft considers that the door-to-door witness is still the most effective means of reaching people in Argentina.

Australia

Two first complete New Testaments in languages of New Guinea, where Bible work is administered from Sydney, are now ready for the field.

The New Testament in *Kiwai*, for the London Missionary Society on the Fly River Estuary on the South Coast of Western Papua, was the work of the Rev. L. W. Allen.

The Rev. Dr. E. J. Hannemann translated the New Testament in *Gedaged* (Ragetta) for the Lutherans in and around Madang.

In addition, the translation of the New Testament in *Bambatana* has been completed by Miss Lucy H. Money, and the volume "Romans to Revelation" is now in use by the Methodist Mission at Choiseul in the British Solomon Islands.

The Gospels of St. Mark and St. John in *Pitjantjatjara* have also been published in one volume for the Australian Aborigines at Ernabella, a mission station of the Presbyterian Church. St. Mark is a revision, but the present is the first publication of St. John's Gospel in this language.

History is being made by the printing of a revision of the *Kuanua* New Testament, under the Society's auspices, by the Methodist Press in Rabaul, so that this Scripture is actually being produced on the field where it will be used.

Canberra, the national capital of Australia, has attracted many immigrants and, apart from those who have married and set up homes, some hundreds are living in hostels. To bring the Word of God to these men, the Rev. Philip Andrew was appointed by the B.F.B.S. in Australia. Mr. Andrew is a Ukrainian pastor with a working knowledge of many European languages. He is being greatly used in this ministry, and many of the men are being brought to a spiritual experience and an appreciation of the Bible by sales and by occasional gifts of the Scriptures. Mr. Andrew establishes most of his contacts in the hostels where these men are accommodated.

*

Work by the Anglican Mission in Levuka, Fiji, was recently threatened with serious problems when the people of Levuka were thrown out of employment by the diversion of the copra trade to Suva. Bibles were needed for classes in both church and school, and the people could not buy them. A gift parcel of English and Fijian Scriptures was sent to Levuka and a recent letter from the Archdeacon there tells of the joy of the Christians in this token of fellowship between the Bible Society in Australia and the field work of their Church.

Austria

Nearly 400 public addresses were delivered by the staff of the Bible House in Vienna in the course of the winter in Austria. Schools, hospitals, prisons were visited, as well as churches, reaching altogether about 10,000 people. The areas visited were systematically covered and no village or hamlet left unvisited if evangelicals were known to be there. In most cases a film was also shown, particularly *That they might have life* (B.F.B.S. on Africa) and *Frontiersmen* (Canadian Bible Society), which were received with keen interest.

A small exhibition of interesting editions of German and other Bibles was also displayed in the schools.

*

Mr. Karl Uhl, the Director of Bible work in Austria, reports that since the end of the war Vienna Bible House has circulated 944,367 copies of the Scriptures, of which about three-fifths were portions. Should the population of the country remain static, Mr. Uhl continues, those figures indicate that at the present rate it would take 100 years for every inhabitant to have one Portion and 300 years for every one to get a Bible . . . . should they live so long!

*

There was an increase of 28% over the previous year in circulation in Austria during 1960, amounting to nearly 100,000 copies (19,000 Bibles, 15,000 New Testaments, 64,000 Portions). More than a quarter of the books were Roman Catholic editions. Nearly one-third of them were in other languages than German, Low German and Hungarian being in greatest demand.

Collections for the same period reached £2,958 (A.Sch.213,000) of which four-fifths was given as a contribution towards the production of Gospels in 9 different languages, and one-fifth towards missionary distribution in Austria. Collections in 1960 represented an increase of 88% over 1959.

*

A special publicity effort for the Bible and its reading was undertaken last November in Vienna under the direction of the Bible secretariat of the local diocese. Posters, exhibitions in bookshops and appeals gave full publicity to the subject for prayer recommended by Pope John XXIII for November: the Bible in the family. The action was generally well received in wide circles of the population.

*

On April 8th the *Austrian Bible Committee* is to take its share in the celebrations commemorating the 100th anniversary of the "Protestantenpatent" which gave equality of rights to Protestants in Austria. It was only after this edict that the Bible Society could really start expanding its work through colporteurs.

Belgium

The Rev. P. Caufriez reports on the first active step of the Gospel Crusade to the preparation of which reference was made in the last issue of the *Bulletin* (p. 18). The effort took place in Wavre on the first week-end of February. Twenty-four volunteers took part in this effort. A sector of the city had been chosen. Streets were assigned to each of the teams. Every home was to be visited. While ten teams of two left for the "field", the others remained behind upholding the effort in prayer. Slips announcing a later call were first pushed under each door. Then the visits started: this time the teams offered a Sermon on the Mount and a leaflet showing a sample page of the Old Testament and New Testament, giving on the reverse side a brief list of editions of the Scriptures available (cf *Bulletin* 44 p. 164). Explanations were offered and a further call was promised, for the next day. Nearly 1,000 homes were visited.

The object of this third visit was, according to Mr. Caufriez: "ring again at the same doors; see again the same people and find out from them whether they read the booklet, what they think about it; draw their attention to the Beatitudes (p. 2 of the Sermon on the Mount) words of comfort and hope . . . . in the name of Jesus Christ. Needless to say all the 1,000 houses of the previous day could not be revisited. The conversations, about God, about religion, about the troubles of this world, about Roman Catholicism, about unbelief or superstition, about this or that sect, all these take time! The outcome of these two afternoons? God alone knows. The Gospel is not a machine gun; it is a seed. The seed is sown and we know God's word does not return unto Him void".

During the week a small group continued visiting the homes where no third call could take place on the Sunday.

The results were: distributed or sold: 976 Sermons on the Mount; 199 Gospels; 7 New Testaments; 52 magazines about the Bible.

A second section of the same city was visited later in February.

Cameroun

Last January saw the opening in Yaoundé, in the heart of the commercial part of the city, of a centre for Bible translation and distribution. The opening ceremony was performed under the chairmanship of His Excellency Charles Assolé, head of the Cameroun government.

Among the large number of distinguished people who took part were four government ministers, three deputies, three ambassadors, a representative of the Federation of Churches and Missions, and pastors representing the Presbyterian, Evangelical, Seventh Day Adventist and Baptist churches.

Short addresses were given by Pastor Mbende, president of the Union of Baptist Churches and translator of the Bible in Douala; by the Rev. Y. Schaaf, secretary of the Bible Societies in Cameroun; by the Ambassador of the United Kingdom, who recalled the evangelical work of Albert Saker; and finally by his Excellency the Prime Minister. The last named, after nailing a packing-case of Bibles which were to be despatched the same day, underlined in his address the important part which the Word of God had played in the formation of the state of Cameroun. He concluded

by expressing his conviction that the national reconciliation which was the wish of every household in Cameroun could only come about round the Word of God.

Canada

It is reported from Canada that the Bible Society branch in Trail, British Columbia, has recently illustrated what can be accomplished by a well-organised community canvass. The 150 canvassers were given careful instructions in the art of canvassing and in the work of the Bible Society so they could give information on the work of translation, production and distribution of the Scriptures being carried on by the Bible Society. Some 1,500 homes were visited with the result that the contribution of the Trail Branch in 1960 increased to $1,500.00 from $313.00 in 1959.

*

One-third of the people in Canada speak French, so each year the *Canadian Bible Society* distributes a considerable number of Scriptures in the French language, especially through the Bible Society stores in the provinces of Quebec, Ontario, and New Brunswick. Recently the Montreal District has taken steps to increase its services to the French-speaking churches. A French committee has been set up and the store has stocked $1,000.00 worth of French books in addition to French Scriptures. A French Protestant has been added to the staff to give the best possible service to the people of Montreal, which is the largest French-speaking city in the world outside of France.

Colombia

In a previous issue of the *Bulletin* (No. 44, pp. 165-6) an account was given of a Scripture distribution campaign which took place in Girardot. Fourteen similar campaigns are reported to have been organised in the months following, by the staff of the Bible Society, each of them being as far as possible geared into the regular evangelistic work of the local churches. In addition many churches have also undertaken similar efforts under their own initiative. The Presbyterian Church of Girardot, after their experiment in their own town, repeated the effort in five neighbouring cities. All these efforts combined to increase the circulation of the Scriptures in the country to nearly 500,000 for the year 1960.

*

Bible Sunday was celebrated the last Sunday of October in Colombia and Mr. Porras sent out 2,000 packets of original material to the churches. As an additional incentive to distribution, Mr. Porras included a circular suggesting that each individual church member dedicate some time to personal evangelism on Bible Sunday and that he purchase and give away a Gospel Portion to someone on that day. It is estimated that 70,000 Gospel Portions were distributed in this way.

Congo

Scripture distribution goes on unchanged in the Congo. Between November, 1960, and the end of January, more than 300 cases of Scriptures and Finger Fonos were imported. The Relief Agency of the Congo Protestant Council has also put a small Bible van on the road in order to facilitate Scripture distribution in the Backwanga area. An edition of 30,000 Gospels of John in Tshiluba has just been printed in Leopoldville for the purpose. The project is in part supported by funds supplied by friends from Denmark through the Danish Bible Society.

Bible Sunday was celebrated on December 4th by more churches than ever and Bible Sunday collections have also been most encouraging. At the same time, the churches of the Lower Congo shared in a big scheme of voluntary colportage connected with the Million Gospel Campaign for

Africa. As a group of missionaries put it in one letter: Congolese and missionary members of our church are all thrilled to have the opportunity of participating in such a widespread distribution of the Word of God, and we pray that it will serve to bring many to a saving knowledge of our Lord.

England

A conference was held at High Leigh, Hoddesden, Herts., from January 17-20, 1961, under the sponsorship of the British Council of Churches and the *British and Foreign Bible Society*. Its purpose was to examine the place that Bible Weeks could have in the celebrations of the 350th anniversary of the Authorised Version during 1961. Those invited included Regional Secretaries of the B.F.B.S., clergy and ministers who had been involved either in some Bible Week or in preparations for one, other clergy and ministers who showed interest in the idea of Bible Weeks or had been nominated by Regional Secretaries. There were about 45 present and the geographical spread was fairly considerable. Most parts of England were covered and there were two representatives from Scotland.

Except for the first evening which was taken up with reporting on the character of the celebrations of the 350th anniversary of the Authorised Version, the rest of the conference was devoted to a description and analysis of Bible Weeks, and of the problems connected with them.

Particular attention was given to the question of the place of the laity in Bible Weeks, the importance of thorough disciplined Bible Study in preparation for the Week, of the particular responsibilities of the expositor (who should be the same for the whole week) and of the director or organiser, as well as to all kinds of practical questions.

Answering the question asked by many: what happened as a result of Bible Week? the senior Methodist minister of Yeovil, where the first Bible Week had taken place, was able to tell of the various movements within the town which had resulted either directly or indirectly from the Bible Week itself. He spoke of the creation of an atmosphere which made possible certain ecumenical work that had not been possible before. There, for instance, one of the first steps taken after the Bible Week was the creation of a local Council of Churches.

*

The 350th anniversary of the Authorised Version was commemorated on February 16th at a ceremony organised by the Joint Council of Church leaders representative of the B.F.B.S. and the British Council of Churches. The Archbishop of Canterbury, Dr. G. Fisher, was in the chair. A message from Her Majesty the Queen was read by Lord Luke of Pavenham. The Rt. Hon. Harold Macmillan, Prime Minister, addressed the meeting after the Archbishop's speech. Thanks were expressed by Dr. W. J. Platt, chairman of the Joint Council. The ceremony, which had been preceded by tea, took place in the Stationers' Hall, the building in which the final Revisers of the Authorised Version met for nine months in 1610. The Hall belongs to the Worshipful Company of Stationers and Newspaper-makers, a publishers' guild which received its Royal Charter in 1557; it stands under the motto *verbum manet ad eternum* and contains a stained glass window dedicated to Tyndale and Caxton, the pioneers of English printing. At the beginning of the ceremony, the Treasurer of the Company welcomed the guests, mostly church leaders and members of the General Committee of the Bible Society. The Lord Mayor of London was on the platform.

In the course of his address, the Archbishop said:

"I want to speak for a few moments about the value of the English Bible for religion, from my own experience. As was easy in my youth I grew up with it and, without conscious thought or care at first, it entered into my being along with my home and the village community and the Midland countryside. In the early days I owed most, perhaps, to the fact that habitually I followed in the Bible the lessons as they were read in Church; and the lessons then were always very well read.

"Now as I look back I see what have been to me the three great proclamations of the Word of God through the Bible. First there is the proclamation through the Old Testament prophets, fearless and forthright, of the Righteousness of God always related to the history of their people. There is the Voice of Denunciation and Righteous Indignation at its most powerful and profound. The idea of righteousness as the supreme law for citizen and society once heard through their lips can never be lost; it teaches us how to approach all moral, social and historical problems, seeking to hear for our guidance the direct 'thus saith the Lord' of the Prophets.

"Then there is the Proclamation of the Community Life of the Church, found in St. Paul's letters specially, along with the Acts of the Apostles. For there is set forth the Christian way of life in the Church Community, beset by the twin dangers of idealising the Church and of despairing of it. And St. Paul in particular saves us from both. We watch him engrossed in the tasks of edifying a church which is always ready to quarrel or to deteriorate, we see him guiding it by administrative genius, by theological exposition, by self-assertion and self-sacrifice, by good report and ill report; we see his unfailing courage and confidence in Christ: and as we read we see all to-day's Church problems anticipated in spirit, and the way to renewed life and power in the Church revealed to this generation.

"And then, thirdly, with ever increasing force we find the power of the Gospel in what Our Lord taught by word and deed as directly relevant to the world of to-day as to the world of its day. Christian men everywhere are entangled in the confusion and fractions of the world and also in the confused and broken history of the Church. As we fight our way or feel our way forward to the Kingdom of God, Our Lord meets every situation with a word, an act, a passion recorded in the Gospels which shines out as a light for the world as the means of Reconciliation, Hope, and ultimate Victory.

"In some such way, I doubt not, the Bible speaks to us all—rousing us first to love righteousness and hate iniquity; leading us then into all the thorny problems of living a Christian life in the church and in the world; and all the time uplifting us into the saving knowledge revealed to us by Christ our Lord".

■

To mark the 350th anniversary of the Authorised Version and the publication of the New English New Testament, a service of commemoration and thanksgiving was held in Westminster Abbey on March 15th.

The heads of all the major Christian bodies of Great Britain, apart from the Roman Catholic Church, were present, as well as representatives of the Joint Committee on the New Translation of the Bible.

The first lesson was read from the Authorised Version by the Rev. Dr. N. J. Cockburn, General Secretary of the B.F.B.S.; the remaining lessons were read from the new translation. The sermon was preached by Dr. C. H. Dodd, general director of the

new translation. The Bishop of Winchester, Dr. Williams, chairman of the joint committee, presented copies of the new translation to representatives of all the bodies making up the joint committee. The Archbishop of Canterbury Dr. Fisher, replied.

*

A great deal of publicity was given in England to the publication of the New English New Testament (see also page 65). The daily and Sunday press and most of the weeklies, including *The Times Educational Supplement*, almost without exception ran special articles on the new version, and *The Times* (daily) of March 27 had a pull-out section devoted to the Bible.

On the radio the programmes on all three networks (Home, Light and Third) were too many to enumerate here. The daily "ten-to-eight" programme "Lift up your hearts" was devoted to the event during the week beginning March 13, with such distinguished speakers as The Very Rev. J. Pitt-Watson, Dr. W. J. Platt, the Rev. John Huxtable, Prof. Basil Willey, Dr. C. H. Dodd and the Bishop of Bangor taking part.

On television the BBC and ITV networks also ran a number of special features on the new translation, including the popular BBC programme "Meeting Point" on Sunday evening March 12, and readings from the new version by Dr. Dodd on five evenings of that week. A similar programme on the following Sunday, on the ATV network, gave readings from and discussion about the A.V. and the New English version between a publisher, Nigel Nicolson, and some writers: Lord David Cecil, Robert Bolt, Emma Smith and John Betjeman.

Other radio and TV programmes are planned for the coming months, including four for schools.

*

The special edition of the Gospel of St. John in the New English translation, which the B.F.B.S. has prepared for widespread use, will be available this month (April). All 250,000 copies of the first edition are already bespoken. Two further editions, each of the same quantity, are in hand. They are packed in cartons containing 40 copies. The selling price is 6d. per copy. Even several weeks before it came off the press a number of churches in different parts of England had ordered considerable supplies for free distribution in their areas. About one-third of the first edition were for use in English-speaking areas outside Britain.

*

For the second year in succession the B.F.B.S. is preparing material in the form of posters, handbills, notes for speakers, prayer cards, printed Bible Sunday appeal, collecting envelopes, to be used by the Society's Auxiliaries and the churches on Bible Sunday. All this material is closely related to the Society's Popular Report now in the press, which, prepared by the Editorial Secretary, the Rev. J. M. Roe, will appear under the title *Uncommon Clay*. Posters and handbills will be available, reproducing the design used for the cover of the Popular Report.

*

The Naval and Military Bible Society, which came into existence in 1780 and works in conjunction with the Scripture Gift Mission, reports for 1960 a distribution of approximately 6,000 Bibles, 7,500 Testaments and 35,000 Portions. In addition 150,000 copies of illustrated Christmas and Easter Stories, and booklets of selected passages, were also circulated.

Plans are afoot for the publication this year of a Whitsun Story also. Christmas and Easter Stories have been in circulation for two years now and have met with a very encouraging welcome.

The Naval and Military Bible Society is regulated by the terms of a

Scheme of Trusteeship prepared by the Charity Commissioners in 1909. For obvious reasons no mention was made of an Air Force, nor can the Trust now be extended, as the income is fully used and heavily supplemented by the Scripture Gift Mission for the original purposes.

In order to give recognition to present day developments the Mission has set up another Trust to work alongside the N. & M.B.S. This will be called the Naval, Military and Air Force Bible Society, and in future work among personnel of the Forces will be carried on under this title.

France

In an effort to strengthen interest in the use of the Bible, the Alliance biblique française is organising a Bible Week in April, in conjunction with the French branch of the Scripture Union (Ligue pour la lecture de la Bible) to supplement the celebration of Bible Sunday. The aims proposed for that week include for each church: a special effort of Scripture distribution, interdenominational worship and Bible study, circulation of helps to the reader or prospective reader.

Plans of action and notes for a sermon for Bible Sunday have also been prepared and circulated to all pastors in France along with the latest issue of *The Bible in the World* (La Bible dans le monde) in which, besides general information about the work in France and elsewhere, attention is drawn particularly to the Bible exhibition set up by the Alliance biblique française. In connection with Bible Week three important public meetings will be held in Paris, Nîmes and Strasbourg.

*

A Bible Exhibition—Bible and Civilisation—was shown early in March in Le Raincy, a small city on the north-eastern outskirts of Paris. It took place under the patronage of the local historical society—le Raincy is in the diocese of Meaux, where Bishop Briçonnet, one of the main promoters of the biblical movement which led to the Reformation, was active. The Alliance biblique française was invited to set up its exhibition there; a group of Roman Catholics also prepared a series of panels on the message of the Bible, and archæological material was supplied by the national museum, Le Louvre; the synagogue also had a contribution, as well as the Freemasons—related to the Bible through the texts dealing with the building of the Temple. A local connoisseur also lent a selection from her collection of biblical etchings of the 17th-19th centuries.

Several thousands of people visited the exhibition, including a large number of school children, who had been encouraged to see it. The Mayor of the city and its parliamentary representative took part in the opening ceremony.

*

The French Readers' Digest each Spring devotes a few pages of publicity related to the occasion of the annual household exhibition. The Alliance biblique française got an entry this year: "The Bible also has its place in your home in order to contribute to your happiness. Millions of copies are distributed each year the world over. If you wish to possess a Bible, write to . . . . . ." Since this publicity appeared, the Bible Society received an average of some twelve orders a day in the course of the first fortnight.

Holland

The Roman Catholic Church in the Netherlands is encouraging Bible-reading in a remarkable way. The St. Willibrord Society, founded several years ago, has for a number of years been engaged in the translation of the New Testament into modern Dutch.

This new translation appeared in February, 1961, when the first copy

was presented to the episcopate. At the same time a Roman Catholic "Bible Society" has been formed for its distribution. As this society had to face several technical problems, it asked advice of the *Netherlands Bible Society* and the N.B.S. put at its disposal the experience it has gained during nearly 150 years of Bible production and distribution. Various discussions took place and the N.B.S. had a genuine share in the technical planning of the new publication.

There has also been a certain measure of co-operation in another direction recently. As mentioned in *Bulletin* No. 45 (page 28) a joint colportage campaign was held in Laren (North Holland) with encouraging results. In March a similar campaign was conducted in the Hague for four weeks under the auspices of the Hague auxiliary of the N.B.S. together with the Roman Catholics. The two Bible vans of the N.B.S. were operating in the streets of the Hague throughout the period. The colporteurs consisted of the regular team, voluntary helpers from various denominations, and an equal number of Roman Catholics, who together visited the inhabitants of the town and offered Bibles, New Testaments and Bible portions. Each protestant colporteur was accompanied by a Roman Catholic colporteur.

Once a year publishers and bookshops in Holland organise a "Book Week", when special attention is called throughout the country to books by means of handbills, meetings, articles in the press and radio and television programmes. This year the newly organised Roman Catholic Bible Society and the N.B.S. joined together in placing the Bible in the forefront of this Book Week. Many book shops have been provided with materials for window displays in which Protestant and Roman Catholic versions of the Bible, in various editions and at various prices were shown to good effect. The R.C. Society and the N.B.S. have for their part advertised this Book Week by posters with slogans such as: "Book-Week—Bible-Week".

India

An important conference for Bible translators took place in Jabalpur last October. The meeting had been prepared and organised by the Rev. W. J. Culshaw, the Translation Adviser to the *Bible Society of India and Ceylon.* Twenty translators, representing 11 languages, were present. Papers were read and discussed dealing with some basic biblical themes: The Lord Jesus Christ, the Church and the Ministry, the World and Law, Man, the names and attributes of God. A special issue of *The Bible Translator* will reproduce most of the papers and a summary of the discussions. Commenting on the conference, in an article published in the Spring issue of *The Bible Translator* the Rev. H. K. Moulton, B.F.B.S. Deputy Translation Secretary, who attended the meeting and gave several lectures there, writes:

The values of the meeting were intangible, but none the less real for that. They may perhaps be summarised as follows:

1. There was the realisation of a common task, an increased sense that translations were not being done as isolated efforts but as parts of a whole. Many common problems were shared, to mutual advantage even when there was no common solution. Personal contacts, as always, were invaluable. People who had never met, or who had only corresponded, got to know each other. Experience shows how much fruit this is likely to bear.

2. The vital importance of understanding the Hindu background of our vocabulary was underlined. Many words have acquired a Christian veneer, or even content, for the Church

through long usage, but they bear no such change of meaning for the Hindu. The translator must keep on asking himself if he wants the Hindu to understand our Scriptures, or if he is working only for the Church. Moreover, he must keep his eye on the changing content of Hindu religious terminology.

3. The great merits of Dr. Hooper's Indian Word List were recognised. This is meticulous pioneer work of the highest value. This conference was just the body to appreciate the book best, and to see the way to go forward from it. It would be desirable in due course to enlarge the list, to add other languages, and to include Sanskrit.

4. It was emphasised that the stimulus of a conference such as this must not be allowed to die down. It is hoped that there will be more personal correspondence between translators, and that a translator from a neighbouring language may be able to sit in with another committee from time to time. There is no doubt that a similar conference should be called again after a few years, when new stimulus may be needed both for the remaining members of the Jabalpur conference and for those who will have joined the ranks meanwhile.

In the meantime, we give thanks to God for what this conference has done. Building on the past, it has played its part in serving its day and generation, and we pray that it has opened the way towards new light and new effectiveness in the years ahead.

Indonesia

In order to meet the great hunger for reading matter in Indonesia, it is planned to print an extra edition of 50,000 copies of the Klinkert-Bode version of the Bible in Bahasa Indonesian. It is hoped to make the whole of this new edition available for the Indonesian Bible Society before the end of the year.

Israel

A monumental project for a complete scientific edition of the Hebrew Bible is being undertaken by 14 top scholars of the Hebrew University in Jerusalem, Professor Benjamin Mazar, president of the University, announced last November.

The scholars will base their new edition on the tenth century Aleppo Codex, probably the most authentic Masoretic text.

The new edition will include all variations contained in the Samaritan texts, the Dead Sea Scrolls, ancient Greek, Aramaic, Syriac, Latin, Abyssinian and Arabic biblical translations, as well as biblical quotations in Talmudic, rabbinic and patristic literature and Genizah fragments. (The Genizah fragments are portions of the sacred books which have been preserved in storage places of synagogues in Palestine and elsewhere.)

Dr. Mazar said the first volume, expected to be ready in 1965, will be the Book of Isaiah, in connection with which extensive use will be made of the Isaiah texts found in the Dead Sea Scrolls.

Professor Chaim Rabin, chief editor of the project, commenting on this proposed new version of the Bible, explained that it will be distinct from the Biblia Hebraica of the two German theologians, Rudolph Kittel and Paul Kohle, now used by scholars. "The Jerusalem project", he said," does not aspire to 'correct' or 'reconstruct' the original text, but only to make available all variants without choosing between them. Thus no collision between religion and science is involved".

Italy

The Scripture Gift Mission provided 60,000 Scripture booklets for distribution in Rome last year at the time of the Olympic Games. This

special compilation was printed in five European languages and was used daily, in personal work, by a large team of Italian Christians stationed at strategic points. It is now reported that during the following weeks no less than 600 people requested a copy of the New Testament.

Japan

The Bible is continuing to receive prominance in Japan's national life. On December 24th the "Yomiuri", one of the most popular papers in Japan, reproduced an interview one reporter had with *Japan Bible Society* colporteurs. At the beginning of January the "Asahi Evening News" had an article on Gutzlaff, who was taught the language by Japanese sailors who also helped him in his translation of the Scriptures into Japanese.

In the course of the autumn three lectures by Professor K. Kitamai of Tokyo Union Theological Seminary on Hosea, second Isaiah and Jeremiah were broadcast on Tokyo's leading station as part of a series on cultural currents in Japanese life.

Along a different line, a Noh version (Noh is the traditional form of sacred-liturgical theatre in Japan) of the conversion of St. Paul was produced by students of the Rikkyo University (St. Paul's) in a hall in down-town Tokyo.

*

A report has been received from Japan about the work of a team of three colporteurs last November and December in Ise city, famous for the shrine of Amaterasu, the Goddess of Shintoism and the mythical founder of Japan. Ise is usually regarded as the most sacred city in Japan and the shrine is said to house the ancestral spirits of the Imperial family. The citizens of the town regard themselves as guardians of this holy place and receive special instruction for this purpose. After two years of prayerful preparation a team of colporteurs went to the city, secured rooms at a tourist inn and began their work at the very headquarters of the shrine. They went first to the High Priest who welcomed them kindly "and with broadmindedness he bought a New Testament and Gospels and then introduced the colporteurs to the Secretary for General Affairs. The Secretary also bought some Gospels. The colporteurs then visited other shrine offices one after another and succeeded in selling 300 Gospels the first day. When they returned to the inn they called Tokyo Bible House telling about their safe introduction and the first day of success in distribution".

The colporteurs then visited "every corner of the city" and were able to tell the people that the High Priest of the Ise Shrine had purchased Scriptures from them. With this recommendation they were able to sell books at almost every house on the main road to the shrine. Mr. Miyakoda, General Secretary of the J.B.S., concludes the report by saying that "according to the local ministers, such a reception of the Scriptures would have been undreamed of before and during the war. The team of three members work at Ise City and its surroundings and distributed 14,862 copies of Testaments and Gospels from November 1 - December 20".

Lebanon

Great interest in the revised Arabic text has been reported and demand for copies of the book of Proverbs, the Sermon on the Mount and the Epistle to the Ephesians has been unexpectedly high. Plans are now afoot for the publication of the Christmas Story (Matthew 2: 9-11, Luke 1:5-2:40) and of the Passion Story according to the Gospel of John.

*

An edition of 8,000 copies of a small "biblical" diary in Arabic has been

issued for 1961. It was prepared by the Agency's Bible Reading Sub-Committee.

The way in which the diary has been planned helps the reader to go through the whole New Testament in two years, with matching readings from the Old Testament for the evenings. It also contains a questionnaire at the beginning of each week to help the reader to understand the passages of the week. At the end of each month and again at the end of the year there is a form to fill in by those who wish. In this form they tell how many volumes of the Scriptures they have circulated during that period. At the end of the diary are the rules to be observed by those who would like to become regular members of the newly formed "League of Bible Readers". The diary contains also a verse for the day chosen from the morning reading, a Bible emphasis month and other similar helps. It has been received everywhere with great enthusiasm and many letters are now being received from those who are using it, answering the weekly questions, asking for information or for acceptance as members of the "Bible Readers' League".

Luxembourg

Authorisation has been given for Mr. Siegenthaler, a Bible colporteur whom the Swiss Bible Society had seconded to the Belgian Bible Society, to move into Luxembourg and to work there. Responsibility for the work will be in the hands of the S.B.S., but Mr. Siegenthaler will continue to share in the fellowship of the colporteurs of the B.B.S. Door to door colportage is forbidden in Luxembourg but other methods have proved possible.

Mozambique

Authorisation has been granted for the opening of an evangelical bookshop in Lourenco-Marques. The work is supported by the Swiss Bible Society on the one hand and by the B.F.B.S. and N.B.S.S. on the other and is conducted in close relation with the N.C.C. Missionaries and nationals have expressed their desire to cooperate in the work of Scripture distribution.

New Guinea

The Rev. W. van der Bent, the new agent of the Netherlands Bible Society in New Guinea, opened a Christian bookshop in Hollandia last January. In the shop Bibles, New Testaments and Portions are available in Dutch and in many of the vernacular languages in which translations have been completed.

Norway

The *Norwegian Bible Society* reports an increase in Scripture circulation in Norway during 1960, particularly of Bibles. This was largely due to the more general adoption by churches, at the suggestion of the Bible Society, of the practice of giving a copy of the special "wedding Bible" to newly-married couples. The result has been an increase of nearly 10% in the number of Bibles distributed (a total of 33,458 instead of 30,364 in 1959).

*

The No.B.S. has a "school Bible" in preparation. This will consist of the "youth" translation of the New Testament (see *Bulletin* No. 42, p. 79) and selected parts of the Old Testament in a new translation. This project forms part of the effort on the part of the No.B.S. to achieve wider use of the Old Testament. One of the obstacles to the reading of the Old Testament is found to be the large proportion of "dead matter" included in the full text —hence this shortened version now being worked on.

■

Another new edition on which the No.B.S. is working is a youth transla-

tion of the New Testament in Neo-Norwegian. It is planned to have the edition appear in the autumn of this year.

*

Efforts have been made recently in Norway to achieve fuller participation from the Free Churches in the work of the Bible Society. Towards this end the By-laws of the No.B.S. have been altered, to include a statement of principle that the Committee should include at least one member of the Free Churches. It is hoped in this way that the interest and feeling of co-responsibility on the part of the Free Churches will be increased.

Peru

About one third of the churches in Peru took up special offerings on Bible Sunday last November for the work of the Bible Society. Contributions, amounting to about £700 represented an increase of 14% over the 1959 collections. Over 900 sets of specially prepared material had been distributed throughout the country.

Philippines

For nearly six months in the second half of 1960 the Philippine Bible House put a Bible van, equipped with complete audio-visual implements and its driver-mechanic, at the disposal of the Christian and Missionary Alliance churches in Cotabato province. The Mission itself appointed a director for the campaign, who also accompanied the van and established contacts with the local churches, including evangelical churches of other denominations, and organised the voluntary workers who offered their services in various localities visited. During the period about 8,000 Portions and a thousand each of Testaments and Bibles were sold, besides other evangelical literature. The Rev. A. B. Taglucop, Executive Secretary of the P.B.H., writes in this connection:

"The results of this campaign are astonishing. The two people who directed the activities of the panel have continued the work even after the panel left for another area. In fact one has already established a bookstore. What encourages us is the fact that the churches in the area are now beginning to understand the work of the Philippine Bible House and are now sending their offerings and membership fees to the Bible House. It is hard to know exactly how many people saw the Bible films shown in the whole province. But we are sure that the Gospel was sown through preaching and through the printed Word. One very significant aspect of the campaign was that Moslems bought English Bibles and Gospels in their own dialect. We were caught unawares and found to our astonishment that the stocks of Portions were exhausted in a short time".

During the day members of the team engaged in door-to-door colportage; meetings in the open or in churches took place in the evening where testimonies were given, a film was shown and a challenge presented by the director of the campaign.

A similar campaign is now being prepared with the Free Methodist Church for another area of the country, to take place from May to July.

*

At the time of an international fair held in Manila during February, the Philippine Bible House arranged a display of Bibles in many languages, and showings of films illustrating the story of the Bible. The display of Bibles and Portions in 25 different dialects used in the Philippines alone attracted a good deal of attention. A large number of Portions were distributed during the period of the fair.

Scotland

Maintaining the connection which has existed for many years between the *National Bible Society of Scotland*, the

Free Church of Scotland and St. Andrew's College, Lima, Peru, the Society last year presented a copy of the Bible in Spanish to each of the students who completed their studies in the College. In this way some 70 Bibles, each containing a special inscription marking the occasion, were presented by the Principal in the name of the N.B.S.S.

*

The N.B.S.S. took the initiative in calling together a committee representative of the different churches in Scotland, with a view to planning some observance of the 350th anniversary of the publication of the Authorised Version of the English Bible. The Committee has recommended the observance of October as "Bible month", and hopes that during that month services, exhibitions and other acts of commemoration may be arranged locally throughout Scotland.

Switzerland

Co-operating with the B.F.B.S. and other Societies in the Million Gospel Campaign for Africa, the *Swiss Bible Society* has just issued three diglot editions of the Gospel of Mark. These are in the three languages spoken in Portuguese Africa, Tsonga, Tshwa and Ronga, the second language in each case being Portuguese. The Tsonga and Tshwa editions have been printed in 20,000 copies, the Ronga in 10,000. The design for the covers was supplied by the B.F.B.S.

*

At its annual meeting in March, 1961 the S.B.S. decided to open a branch secretariat in the French-speaking part of Switzerland and to continue to help the Belgian Bible Society in meeting part of the cost of maintaining a colporteur for the German-speaking territories of Belgium. A budget of £12,000 was accepted, an increase of 12% over the previous year.

*

A youth committee has been founded under the auspices of the S.B.S. as a result of the summer meeting held in 1960 in Germany for youth representatives from several of the continental Bible Societies.

*

A selection of passages from the Gospels was recently published by one of the regional members of the Swiss Bible Society in the dialect of the Basle area. The first edition sold out rapidly and a second revised edition is in preparation. Swiss-German dialects are spoken languages which are very much alive though they are not generally used in writing.

United States of America

The *American Bible Society* reports the distribution of approximately 4,720,000 copies of their Christmas Portion in 1960. Of these, about 820,000 were in Spanish and 3,900,000 in English, the latter being one and three quarters of a million higher than the figure for 1959.

*

For the blind, 59,551 embossed volumes and Talking Book records were sent out in 1960 to 3,103 individuals and 174 institutions for the blind, at a total cost of over $100,000, for which only about one-fifth came back as returns from sales. In addition the A.B.S. Service for the Blind issued 66 sets of their Braille Concordance (660 volumes) to new Bible readers.

*

Through Chaplain I. L. Bennet, A.B.S. Secretary in Washington, a pin-seal morocco Bible with twelve "Oath of Office" pages specially bound in, was sent to the White House in time for the inauguration of the new Administration. The Bible will be used repeatedly for administering the oath of office to the White House staff.

*

A project called "Library of Holy Scriptures" is now going forward in Los Angeles. Originally this was designed for placement aboard the many freighters which enter the Los Angeles harbour each year. It is designed to persuade and to encourage people to read the Scriptures in a systematic fashion. An attractive combination shipping-and-display carton has been produced. Included in this carton is an illustrated New Testament, seven or eight diglot New Testaments in a variety of languages, plus 50 Portions which can be either in English or a different language. Attached in a permanent way to the carton is a card giving the name and address of the person or organisation who has made the "Library of Holy Scriptures" possible. Another card is prepared for mailing to the donor telling just where and how the Library was placed.

Preliminary response has been excellent. One individual has signed up for fifty of these Libraries. A large Community Church is planning 100. Other organisations have shown like enthusiasm. The cost is just $10 so that an individual or small group can undertake the task of providing one or more of these Libraries. Promotion of this project began on January 2.

Hospital chaplains and administrators have since asked that consideration be given to placing such a "Library of Holy Scriptures" in the waiting rooms and day rooms of the hospital. There the content would probably be slightly altered. The Book of Psalms would be used at least in place of some of the Gospel Portions. Rest Home operators have also expressed a great desire to have such a Library in their establishments. Other uses are being discovered continuously. Some of them are in Y.M.C.A. and Y.W.C.A. hostels, youth camps, passenger ships, and many others. Perhaps the most surprising response came from the Christian Education people, many of whom feel that every Church should have such a Library for use as a teaching aid.

*

The A.B.S. down-town mailing office reports that 288,000 items of mail were received during last November alone. This included orders for Christmas Gospels, Worldwide Bible Reading material, as well as a number of donations. A night shift of additional helpers was needed and additional work was done by mailing agencies. The vaults of a bank located in the same building had to be used temporarily as the three safes of the Society could not hold the load of mail for the night.

Among the temporary workers were a good number of overseas students, twenty-five of whom, coming from 19 countries, have now been taken into the regular staff of the A.B.S.

*

The A.B.S. is to publish an edition of the Gospel of John in Simple English for use in Liberia. The translator, Miss A. Cressman, had already published (in 1959) a similar translation of Mark, of which a reprint was needed in 1960. The publication of Mark was made privately.

The A.B.S. is also planning to publish an edition of the Authorised Version of the Bible with a glossary in the appendix listing present-day equivalents for words which have become archaic or obsolete.

Venezuela

One hundred and twenty thousand copies of the Christmas Portion were circulated last winter in Venezuela. The Super-market chain stores ordered 15,000 copies for distribution in Macaraibo, whereas 5,000 each with a special imprint went to the airports of Caracas and Macaraibo. Each of the 11,000 holders of Post Office Boxes in

Caracas also received a copy. In all 39,000 went thus to shops or other institutions. The remaining 81,000 were sold to bookstores, churches and individuals for other types of distribution.

United Bible Societies

We have pleasure in announcing that Dr. F. Birkeli, of Norway, accepted the invitation of the Standing Committee of the U.B.S. to become one of its Vice-Presidents.

Since then Dr. Birkeli has been appointed Bishop of Stavanger. He was previously director of the Norwegian Missionary Society, and at one time was secretary for missionary studies in the Lutheran World Federation.

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Many readers will have already noted the honour recently bestowed on three of our friends.

Our President, the **Rt. Rev. F. D. Coggan**, has been designated to succeed Dr. Arthur Ramsey as Archbishop of York. In answer to a message of congratulation, Dr. Coggan said in a handwritten note that he hoped his new function may in some way be of use to the whole cause of the Bible Societies "which is so dear to us. My interest will deepen rather than lessen, even if my time is less available". We rejoice both at the recognition thus given to our President's deep concern for the Bible as well as to his qualities of leadership, and at the certitude that the cause of the Bible Societies in the world cannot but be strengthened by the continued interest shown in their work by Dr. Coggan.

The Rt. Hon. Sir Francis Ibiam, who represents the voice of Africa on our U.B.S. Standing Committee, has recently been appointed the first Nigerian Governor of Eastern Nigeria. We also rejoice in seeing that the eminent qualities of Sir Francis, which make his interest in the work of the Bible Societies so valuable to us, are also receiving such an official recognition. In a recent publication, *Building for Tomorrow*, published by the Christian Council of Nigeria, Sir Francis wrote:

"The word of God is not a thing you receive and keep to yourself. 'Freely ye have received, freely give'. It must be passed on from one person to another until every creature has heard and received the joyful news".

Dr. Gilbert Darlington, former U.B.S. Associate Treasurer and now an Hon. Life Member of the U.B.S., and an Executive of the A.B.S. for 40 years as Treasurer and Investment Officer, has been made Vice President of the B.F.B.S., the first American on whom this honour has been bestowed. For his outstanding work in a lifetime of service he also received the 1960 Gold Medal award of the National Institute of Social Sciences in the U.S.A.

■

Miss M. Hills, American Bible Society Librarian, reports that some part of the Bible has now been published in 1,165 languages, as at the end of December, 1960.

Languages in which the whole Bible has been published ..	221
Languages in which a complete Testament has been published	277
Languages in which at least a Gospel or some other whole book has been published ..	667
Total languages in which some part of the Bible has been published	1,165

The two new complete Bibles published in 1960 were in *Lamba* and *Congo Swahili*, both produced by the B.F.B.S. for Congo.

First New Testaments were published by the A.B.S. in *Chol* (Mexico); and by the B.F.B.S. in *Kabba-Laka* (Chad Republic, Africa), *Khumi* (Burma), *Bambatana* (Solomon Islands), *Kiwai* (Papua) and *Gedaged* (Papua).

Scriptures were published for the first time in:

Ayore	Bolivia	Mark	New Tribes Mission	1957
Guajibo	Venezuela	Mark	,, ,, ,,	1960
Indonesian*	Indonesia	N.T.	NBS/BFBS/NBSS	1938
Kankanaey	Luzon, Philippines	Mark	ABS	1960
Kwangeli	Angola and SW Africa	Luke	Finnish M.S.	1960
Latuka	Sudan	Acts	A.I.M.	1958
Manobo, Western Bukidnon	Mindanao, Philippines,	Mark	A.B.S.	1959
Mixe of Totontepec	Mexico	Mark	A.B.S.	1960
Nias: Batu	Sumatra	Matt.	Mission	1937
Palawano	Philippines	Mark	N.T.M.	1959
Senadi	Ivory Coast	Mark	Baptist M.	1960
Tzotzil: Huixtan	Mexico	John	A.B.S.	1959
Warao	Venezuela	Mark	A.B.S.	1960
Yakan	Philippines	Mark	A.B.S.	1959

*The modern national language of Indonesia—a modern development of Malay, in which the New Testament was printed first in 1938, although Luke had appeared in 1932.

Some striking facts and sayings

There are at present about 500,000 children in primary schools in Hong Kong (estimated population—3 million). Yet there are still some 50,000 children around who cannot get into any schools at all.

*

According to *The British Printer* (September 1960 issue) the latest inquiry of the International Bureau of the Federation of Master Printers revealed the following in respect of wages scale in the printing trade of nine European nations. The table gives the hourly costs of labour reduced to a comparative index figure for each country.

	Lowest Wage Area	Highest Wage Area
Holland ..	563	575
Italy	613	787
W. Germany	732	764
Belgium ..	714	844
Great Britain	726	868
France ..	701	953
Denmark ..	795	926
Switzerland ..	901	929
Sweden ..	884	1,022

During the thirties the average annual world circulation of portions amounted to about 16 million. In 1959 it reached 22 million.

However, the circulation figure for the "mission fields" has remained stationary: an average of 11-12 millions in the thirties; just over 12 millions for 1959. The 6 million increase has been absorbed by the "Protestant West". Are the Bible Societies failing the Gospel?

The writer has been forced to the conclusion, after travelling some ten thousand miles in India and Pakistan and meeting over 130 groups of Christians and many hundred individual Christians during these recent months, that India is entering such an era of evangelistic opportunity as has never been experienced before in this century. The sad fact, however, is evident everywhere that the spirit of defeat dominates the Protestant church and missions, and they are therefore not prepared to meet

the challenge of India today . . . . . There have been too many Jeremiahs pronouncing upon the dark face of the missions in India. It is high time we called the attention of the people to the new opportunities . . . . .

(Din Dazal, "Defeatism, Protestantism and open doors in India", *The International Review of Missions*, October 1960, p.446 ff)

*

We should have at once detailed information as to all the tribes which are as yet untouched by either the Gospel or Islam. There may yet be many tribes of which even the language has not been learned ; and the time is short. It was always more or less assumed that Northern Nigeria was a Muslim area and, as is well known, missionary work in that region was discouraged by the British Government. Now that the country has opened up, the Southern Baptists have realised that on the southern fringe of that area there is an almost solid block of pagan tribes, as yet unevangelised. This mission is setting out to spread itself across this area. But it takes a great many Christian workers to evangelise four million people in ten years.

(Bishop Stephen Neill, "Ecumenical Missions", *Frontier*, Summer 1960, p.104.)

*

The Churches in the West grew up in a system of imperialism. I have tried to indicate the debt which is for all time owed to the period of imperialism under Rome. But an imperial power, however great and beneficial its contributions may be, must in the end accept its subject as partners and its sons as equals. If there is not this passage from paternalism to comradeship, in time there will be either repression by force or a breakdown of all relations.

(The Archbishop of Canterbury, Dr. Fisher, "Feeling our way—three sermons" p.19)

*

"What were the Fathers of the early Church, the writers of the 'great century' and also the two earliest and most famous bishops of Latran, St. Leon and St. Gregory, like two of the greatest geniuses of the Church also, St. Jerome and St. Augustin, if they were not mainly readers and interpreters of the Holy Scripture?

"If therefore we set great store by all the solicitude of pastoral ministry, and if we note its urgency, we feel especially that it is our duty by continuous action everywhere to arouse enthusiasm for every effort calling attention to the Holy Book, whose purpose is to lighten the path of life, from childhood to old age."

(Pope John XXIII in his homily on November 23, 1960, on taking possession of his patriarchal Basilique St. Jean de Latran.)

Audio Visual Aid Notes

Filmstrips

Authorised - 35mm filmstrip in colour, produced by the B.F.B.S. in Australia, in connection with the 350th anniversary of the Authorised Version of the Bible. It deals with the origins of the Authorised Version and shows the importance of the Bible in community and personal life.

There has been close co-operation in this project with one of the denominational education authorities, with a view to all Sunday Schools being encouraged to use the strip in conjunction with a lesson provided by the authority. Many individual churches of other denominations used the strip also.

Price to Bible Societies 16/- (Australian) plus postage.

The Word in East Africa and *Dark Journey* - 35mm filmstrips, the latter dealing with the Australian Aborigines. Both produced by the B.F.B.S. in Australia. They have been offered to all filmstrip distributing agencies in the Church life of Australia.

AVA teaching materials

New teaching materials utilising advanced audio-visual techniques have been produced for churches by the American Bible Society in relation to the 350th anniversary of the King James Bible.

The materials are mainly intended for Church school teachers, as well as organisations dealing with youth, service clubs, public and private schools, as illustration of biblical themes and of the story of the Bible coming down to modern mankind from the past.

One teaching kit consists of four film strips in colour entitled *How our Bible came to us*, comprising:

the Bible is put into writing
the Bible crosses Europe
the Bible comes to England
the Bible comes to America.

With recorded narration, the kit is available for $15.00. With written narration only, the price is $12.00. It is designed to go into a special container for easy handling, storage and preservation.

Another teaching aid is a set of 16 "Picture Posters of the History of the English Bible", also in full colour, available at $1.25 a set.

Along with it a picture booklet in colour called "Our Most Precious Heritage" has been printed for distribution at 20 cents each—or 15 cents in quantities of ten or more. The art work in both the posters and the booklet were selected from the colour film strip and is reproduced on high quality paper.

All three of the new teaching aids are derived from the 84-minute film *Our Bible—how it came to us*, the well known 16mm black and white production released by the Society nine years ago.

Exhibition

The British and Foreign Bible Society has produced a new travelling exhibition in connection with the celebration of the 350th anniversary of the Authorised Version of the Bible and the publication of the New English New Testament.

The purpose of the exhibition is:

- to illustrate the abiding significance of the Bible
- to expand the work of the Bible Society
- to further inter-church fellowship.

The exhibition consists of a series of colourful stands, with several automatic or manually operated features and a central globe of the world. The whole forms one entity with a logical progression from entrance to exit, and no sections are interchangeable. The size is 40ft. by 40ft. minimum, but this can be slightly adjusted to suit a hall of not less than 30ft. by 50ft. without altering the sequence of the features.

The opening panels, under the heading *Manuscripts and Men behind the English Bible*, portray the history of the Bible from the earliest scroll, and are amply illustrated with colour photographs. There follow panels featuring the translation of the Scriptures, with pictorial evidence of the fascination and vital importance of this unending task of the Church; and production, with impressive facts, figures and pictures of the processes of Scripture printing and binding.

How the Bible travels the world is the heading for the next section. With children and young people especially in mind, these panels are designed to show the world distribution of the Scriptures and how Bible stories are told where there is widespread illiteracy or shortage of books. Exhibition visitors will be able to see in operation the "Paper Theatre" (a favourite oriental way of telling Bible stories).

The Bible and the World Church comes next. As the English Authorised Version is featured at the entrance of the exhibition, the new English translation is introduced at the end. This is an example of the endless work of putting the Eternal Word of God into the contemporary tongues of men. Through specially installed telephones, visitors will be able to hear some of their favourite Scripture passages in English and other languages.

The central globe illustrates *The Bible in the World—yesterday, to-day and to-morrow* and will provide the visitors with glimpses of the Church's activities in various continents.

Already the exhibition is booked for showing throughout England and Wales during 1961.

Personalia

Mr. F. E. Olsen, formerly Youth Secretary of the Miners' Mission in Norway, has been appointed on the staff of the Norwegian Bible Society with the task of cultivating contacts for the Society with church congregations and promoting the good use of the Bible.

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The Rev. M. A. Knott, Jr., a Baptist minister in Petersburg, Virgina, has been appointed to the post of Executive Secretary of the A.B.S. Liberia Agency.

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Mr. J. T. Leite, a Portuguese born in Mozambique, has been appointed Secretary for Bible work in Mozambique. (see p. 79).

Mr. Leite has been an elder of the Presbyterian Church in Lisbon and was in business prior to taking up his work in Mozambique.

Miss S. Ruth Barrett

We regret to report the death on March 9 of Miss S. Ruth Barrett, of the American Bible Society in New York.

Miss Barrett was a member of the A.B.S. staff for thirty-seven years, during the last twenty-five of which she was in charge of that Society's work for the blind. She carried on this ministry with great devotion and enterprise, and with warm sympathy. She was awarded the Migel Medal for outstanding service to the blind.

Contributors to this issue

Mr. H. Krijger is a free lance typographic expert, designer and artistic adviser, living at The Hague.

Mr. W. Tiessen is assistant to Gotthard de Beauclair, manager of the Insel-Verlag, Germany.

Dr. E. A. Nida is Translation Secretary of the American Bible Society.